The Congregational Quarterly

EDITORIAL.

In a very timely article on "Collective Security" in the January number of *The Hibbert Journal* Dr. L. P. Jacks suggests that it would be highly instructive if a ballot were to be taken in this country on the question :

> In the event of the British Empire being attacked by a foreign power, which of these alternatives do you prefer, (1) that the Empire should seek shelter under the collective wing, or (2) be strong enough in arms to defend itself single-handed?

in other words :

> Do you prefer your country (1) to be dependent for safety on the joint action of the League, or (2) to be fully competent and solely responsible for its own defence?

This question should be pressed on the Government, and not least on the new Foreign Secretary, whose first speech in the House of Commons in his new post was much in the vein of Mr. Facing-both-ways. Are the Churches going to take the re-armament proposals quietly, we wonder? Is the country prepared to commit the spending of £280,000,000 to those who for fifteen years have been spending £120,000,000 a year on the Armed Forces and in the end have left us, on their own showing, almost defenceless, with an inadequate Air Force, an obsolete Navy, and a useless Army? If they are speaking the truth, where has the money gone?

Dr. Jacks seems to think that the solution of the international problem may be found along the lines of Josiah Royce's suggestion of international insurance, a fund contributed by the nations as policy holders and administered by international trustees. Royce thought that such a fund was more promising for peace than

> any form of international *force*, disposed of by an uncertain diplomacy and composed of elements whose mutual loyalty was not assured.

Recent experiences in regard to sanctions rather confirm Royce's view, but his scheme was not worked out in detail, and needs further elaboration.

Meanwhile it looks as if there may be more in Prof. Reinhold Niebuhr's theory than has been recognized—that the more powerful nations become, the more incapable they are of dealing with other nations on lines other than those of self-interest. How many nations

can be trusted to-day to be faithful to their plighted word? Every nation has "outlawed war"; is there one of them which is not preparing for war? They seem to have learnt nothing at all from the last war. Every one of them is acting as if the hoary discredited fallacy, "If you want peace prepare for war", is the last word of wisdom. When the Prime Minister calls a nation "weak" he evidently thinks only in terms of battleships and squadrons of aeroplanes; fundamentally it is might and not right on which he relies; cannot Christians bring home to the statesmen that ultimately the only trust for nations as individuals is not in chariots and horsemen, but in God?

* * *

"God shall forgive thee all but thy despair". This line came to mind as we read some words in one of Mr. T. S. Eliot's essays:

> There is a certain saving egotism—if we choose to call it egotism—which prevents us from despair so long as we believe that there is anything that we can do which may possibly help to improve matters.

Perhaps the most disturbing feature of our modern life is that so many people have thrown up the sponge, believing that they can do nothing to improve matters. "2,000,000 unemployed. But what can I do?" "A re-arming Europe rushing to war. What can I do?" "Dictatorships dominant. How can I do anything?"

Those who were fortunate enough to be young in the early years of the twentieth century know how much it meant to youth to feel that they could take a hand in the fight for freedom. They will not forget, for example, the election of 1906. It is surely within the province of the Christian Church to save individuals from this despair, and by so doing save the world from its doom. To show youth causes for which it can fight, evils it can destroy, and to think out the best way of leadership—is the Church of 1936 equal to the task?

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One difficulty in discussing the Education Bill is that so many of the younger generation are altogether ignorant of the history of education and know nothing of the controversies which culminated in the Act of 1902. It is unnecessary here to say more on the Bill than has been said in the excellent Report of the Congregational Union's Education Committee, presented to the Council on March 17th. We commend that Report to all readers of these pages and urge that ministers and others should make an effort to master the application of the Bill in their own districts.

There is an uneasy suspicion that supporters of the dual system of elementary education are disposed to take advantage of the present constitution of the House of Commons, and those who desire a unified public system of education should be on the *qui vive*. It is not un-

charitable to say that financial considerations have had not a little to do with the desire of many Anglican incumbents to maintain their day schools, and the Roman Catholics, of course, will obtain as much public money as they can for their own distinctive purposes. They have not the slightest sense of shame in regard to the matter. We do not recommend the practice of generalizing from particular cases, but here are two stories the details of which are adequately vouched for.

1. In one Area Managers of non-provided schools paid one-twelfth of the cost of heating and lighting if schools were not used for parochial purposes in the evenings, one-sixth if they were so used —the Local Education Authority paying all the cleaning costs. A Roman Catholic priest made repeated applications for the transfer of his school from the one-sixth list to the one-twelfth, saying he had no meetings in the school buildings in the evenings. Told that lights were seen there every night, he replied "Och, that's your caretaker cleaning for next day". When he persisted in his application month after month a member of the Local Authority made investigations and said to the priest, "But I have been several times and found a number of men using it as a club". The priest laughed and replied, "Och, but if they weren't using it, you would still need lights for your caretaker, so why shouldn't my men have a club—and we're only a poor parish!"

2. A Roman Catholic priest—another one—reported that the school was closed as the heating apparatus in *the Church* had failed. The Education Secretary was puzzled, but on investigation found the school empty and the workmen repairing pipes in the church. He discovered that the school and the church were being heated from the same boiler. The Secretary said that the Local Authority could not go on paying for heating the church (it had been paying four-fifths of the cost of heating). Further investigations showed that during eleven years all that had been spent by the owners on heating the church was £39!

The impertinence of the Roman Catholic claims in regard to education reminds us of Tyrrell's comment on the way the Jesuits profit by the mistakes of their enemies. He said that when the historian charges the Jesuits with having killed three men and a dog they triumphantly produce the dog alive and "get away with it".

* * *

THE question of compromise is ever with us. And so easily we let our personal interests outweigh all else. For example, there are loud protests on all sides against the Nazi *régime* and especially against its treatment of the Jews. Young people are loud in their demands that something should be done about it. But so little can be done; perhaps the only thing for the individual is to avoid giving any help

to the German Government. When young people find it possible to get a holiday in Germany on the cheap, how many stop for a minute to consider that all money spent in Germany helps its rulers? How many say, "I should like to go very much, but even if a holiday elsewhere costs me more, I must make the sacrifice"? Instead we denounce the Hitler *régime* one day and organize parties to visit Germany the next, truly a strange method of not letting our left hand know what our right is doing. One of the most common failings is that of keeping our thinking on different subjects in watertight compartments.

Meanwhile one wonders whether anything is to be said in this country about our participation in the Olympic Games in Berlin. The Committee on Fair Play in Sports in New York has issued a pamphlet in which a group of ministers, consisting of Dr. Parkes Cadman, Dr. Fosdick, Rev. Herman J. Hahn, Dr. Henry Smith Leiper, and Prof. Reinhold Niebuhr have stated the case against American participation if the Games are to be held in Berlin. They say:

> The Olympic Games are held to foster a spirit of international amity and goodwill. This spirit will not be fostered by the Nazi Olympics next summer; the Nazis themselves admit that they are interested in the Games solely for political reasons. That the Olympic ideal should not become a mockery and that American sportsmanship should not be travestied, we are interested in removing the Games from Germany, or, if this is impossible, in encouraging American abstention from participation.

The Universities in this country have had long discussions about participation in the Heidelberg University celebrations, and there has been cogent argument on both sides. On all these matters the great need is for thought: it is acting casually and without consideration that is wrong. As Codex D has it (*Luke* 6^5):

> On the same day, seeing a man working on the Sabbath he said unto him, Man, if thou knowest what thou doest, blessed art thou: but if thou knowest not, thou art accursed and a transgressor of law.

The Yellow Spot (Gollancz, 8s. 6d. and 5s.) gives a terrible account, fully documented and illustrated, of the Nazi persecution of the Jews. Every Christian should think what he is doing before in any way lending the slightest aid to a Government which has acted with a brutality almost passing belief.

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We receive from time to time, no doubt with a view to our conversion, newspapers from Russia. The number of the *Moscow News* dated February 5th is specially interesting as showing the Soviet Republic's attitude to history. The Council of People's Commissars has been

giving attention for some time to history textbooks and the teaching of history. They are specially concerned that children and students should be led to a Marxian understanding of history, and to that end arranged for the preparation of new textbooks. The unfortunate group to whom fell the task of preparing textbooks on the history of the U.S.S.R. and on modern history has had a very bad time. Their efforts were submitted to a group of three censors, of whom Stalin was one, and the comments of the censors are very revealing.

> The synopsis [the history of the U.S.S.R.] does not emphasize the annexationist-colonizing rôle of Russian tsarism coupled with the Russian bourgeoisie and landlords ("tsarism—a prison of peoples").
>
> The synopsis fails to take into account the general European crisis prior to the world war, which manifested itself, among other things, in the decline of bourgeois democracy and parliamentarism, owing to which the significance of the Soviets, from the point of view of world history, as vehicles of proletarian democracy and organs of liberation of the workers and peasants from capitalism, remains unmotivated.
>
> The synopsis fails to take into account the struggle of tendencies in the ruling Communist Party of the U.S.S.R. and the struggle with Trotskyism as with a manifestation of petty bourgeois counter-revolution.

The censors have demanded substantial revision, and the Commissars have made some caustic comments on the efforts of the scholars, suggesting that their findings are a testimony to the fact (and it is a mouthful !)

> that anti-Marxist, anti-Leninist essentially liquidationist and anti-scientific views on historical science have taken root among a certain part of our historians, particularly the historians of the U.S.S.R.

They go on :

> The Council of People's Commissars and the Central Council stress the fact that the problem of eliminating these noxious views is the necessary prerequisite for both the preparation of textbooks on history and the development of a Marxist-Leninist historical science as well as for the upsurge of historical education in the U.S.S.R., which are of the most important significance for our State, our Party, and for teaching the rising generation.

There has been ample ground in the past for the complaint that history has been written from the national and imperialist point of view. The Soviet remedy is no remedy at all : two blacks do not make a white. History should be written objectively, and the only aim of the historian should be to discover and tell the truth, the whole truth, and nothing but the truth.

This is how the Rev. Roger B. Lloyd describes the result of the Bolshevist *régime* :

> A new type of citizen will have arisen. Unaware of the values of religion, he will naturally know nothing of the inherent rights and dignities of personality. Scientifically conditioned from the cradle, he will feel no sense of sacrifice as he subordinates his own interests to those of the group. Indeed, his interests, his capabilities, and his ambitions will be automatically placed at the service of the group, and in that service find all their satisfactions. The remark of Caiaphas, that "it is expedient that one man should die for the people", would seem to him a self-evident ethical statement, if he were ever allowed to hear of its author. He will be thoroughly collectivized. He will be the creature of the tyranny of the collective, but he will never know it for a tyranny. He will be bound more inexorably than any slave, and he will think it freedom.

It is the feeling thus expressed which makes us suspicious of the glowing accounts which come to us of the success of the Russian experiment. We have just received from Mr. and Mrs. Sidney Webb a copy of their survey, *Soviet Communism,* and we planned to write about it in this issue. The survey is in itself a remarkable achievement, and we have been so impressed by a first glance at it that we propose to give it fuller treatment in our next number.

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CONGREGATIONALISTS would do well to look for a new generation of laymen for apprenticeship to the tasks of administration. During the last fifteen years the laymen who guided the financial side of the Congregational Union's work have passed away—men like Sir Albert Spicer, Sir James Carmichael, Sir Alexander Glegg, Sir Murray Hyslop, and Mr. W. A. Hounsom. Fortunately there were men well fitted to follow them, but *their* successors are not yet in sight, though we trust they are to be found doing the work of their own churches and County Unions. When one looks at the services rendered by those whose names are mentioned above one cannot but be struck by its range and variety. Most of them, while having had their recreations—golf and visits to Lord's and Twickenham—nevertheless spent most of their time in good works. The Bolingbroke Hospital, Wandsworth Common, owes much to Sir James Carmichael, the British and Foreign Bible Society to Sir Alexander Glegg, the cause of temperance to Sir Murray Hyslop. At Buxton Mr. W. F. Wrigley has been largely responsible for the opening of a splendid new Clinic for the scientific investigation and treatment of rheumatism and allied diseases. The scourges of rheumatism are not so apparent as those of cancer, but it would be impossible to estimate the number of sufferers from it in its various forms. The Clinic, which can accommodate 100 patients, has been magnificently equipped with apparatus and with every comfort, and the Thermal Baths and Natural Baths can be reached from it without going out of doors. Patients,

of course, are only admitted when their medical advisers are satisfied that the treatment is advisable. The clinic was opened by Lord Horder, who has spoken with enthusiasm about the facilities it gives to patients of moderate means. Ministerial and other readers who are acquainted with sufferers from this group of diseases would be doing a good service if they would direct their attention to the Clinic.

After these words were printed there came the staggering news of Mr. Wrigley's sudden death. It is too bewildering to write about. Mr. Wrigley was giving the whole of his time to Congregationalism and to this Clinic; the denomination and his fellow-townsmen had learned to look to him for wise leadership. We can only stand in awe before the mystery, and express our deepest sympathy to his family and the Buxton Church.

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It is sometimes suggested that the day of the heroic in Christian missions has passed, and that the Christian missionary lives an idyllic life in comfortable surroundings in some Woodbrooke beyond the seas. There may be, it is true, an element of truth in this where missionaries are gathered together in large cities and the pioneer element has largely disappeared, but hundreds of men and women are still working far from any of their own folks in conditions which call for endurance and courage. We have little patience with some keen missionary enthusiasts who are missionaries by proxy and who never visualize the hardships and loneliness of, let us say, men and women on the prairie, in the Gilbert Islands, or in frozen Newfoundland. No one can read Mrs. Pearl Buck's new book, *The Exile* (Methuen, 7s. 6d.), without being struck by the price the woman pays. Married to a man immersed in his work of evangelization and translation, but not so immersed that he does not have seven children without apparently considering all that this means to his wife, she goes to China passionately loving her homeland of America. Her religion is practical and not theological, but it cannot be doubted that, despite his devotion, she was a better missionary than her husband. She saw one child after another die, she fought disease bravely, she went about doing good, and died in exile. Mrs. Buck's story will render great service if it makes people at home realize the price many missionaries— and especially their wives—have to pay.

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We had thought of discussing this quarter the Reports of various Commissions which have been sitting. The Reports of two Archbishops' Commissions are already public and obtainable from the Church House, Westminster—*Church and State* (2s. 6d.) and *The Ministry of Women*. Suffice it to say at this point that the mountains have brought forth very tiny mice. Two Congregational Reports—on "The Sacraments" and "The Ministry of Women"—will be

under discussion at the Council of the Congregational Union of England and Wales in the week these words appear. A first reading of the four must give rise to doubt of the value of the Commission method.

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MOST people have far too many meetings to attend, but we wonder if Congregationalists could not take a leaf out of the Baptist book and form a Congregational Graduates' Society. It need only meet once or twice a year, but it would gather University graduates together, especially in London, and it need not mean much in the way of subscription. The Baptists, we gather, find a Society of this kind of special use in bringing laymen into touch with denominational life.

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A CORRESPONDENT accuses us of philistinism because of our attitude to modern poetry. We are undisturbed—and unrepentant. To parade the extreme examples of the moderns is not to fail to recognize good poetry, modern or ancient. Here is Mr. E. E. Cummings:

Among
these
red pieces of
day against which and
quite silently, hills
made of blue and green paper
scorch, bend, lengthening them
selves—u
pcurve into anguish, climb
ing
spira
l
and, disappear
satanic and blasé.

We have followed with interest the campaign Mr. St. John Ervine has been conducting in the *Observer* against the extravagances and eccentricities of some of our present day writers. The name of Mr. Cummings, whom we have quoted above, is mentioned in Mr. Ervine's columns. Saying that one of his critics, Mr. MacNiece, is unintelligible, Mr. Ervine writes:

> What, for instance, does he mean by the following reference to an American poet, Mr. E. E. Cummings?
>
> Mr. Cummings is a simple-minded poet. He has two manners, his (earlier) grand or sentimental manner with use of the vocative "thou", and his impressionist or humorous manner, which Mr. Graves has described as a "taxi-and-gin shorthand". This latter is seen at its best in his volume *Is 5*. The verse here is speeded up and staccato; he has made many typographical experiments—commas in the middle of words (my God! St. J. E.) gaps (of all sizes), horizontal between words, and vertical

between lines, no capital letters where expected, and capital letters where not, etc. This has irritated many people, but I cannot remember meeting in *Is 5* any typographical oddity which I could not see a reason for.

So that when Mr. Cummings, who signs himself e. e. cummings writes "m,Y dE, ArS, ir", he means something, perhaps, more than you and I mean when we write "my dear Sir".

There is no need to stress the obscurity of Miss Laura Riding. In a recent volume of poetry, of which she is the editor, she has a poem called "The Need to Confide". Even the *Times Literary Supplement* suggests that one of its paragraphs is "unduly tormented in style". The paragraph may be quoted, with the suggestion that the *Times* reviewer's criticism is needlessly restrained:

> The need to confide—
> For myself, to be talking with it;
> To talk with it, man,
> As you love-meant, nor for love could;
> To be two, need and need's other,
> And to know of these, man,
> The other-me slowed
> In myriad desire's dumb telling—
> In the widespread trysting which knit
> Never more than a yore-day of presage.

* * *

Classical and Biblical scholars alike often discuss the growth of legend. How speedily facts come to be coloured and distorted appears from illustrations furnished by a ministerial cricketer. On August 31st last he scored a century, the first for many years. Within six weeks, when preaching in South Wales, he read in the local paper announcing his visit:

> Amongst other things he is a cricketer, and this year has scored several centuries against very good bowling.

If this can be done in the green tree in six weeks what will be done in the dry? Possibly by the beginning of the next cricket season he will be credited with having had an average of 100 during 1935.

Some cynic having said that this illustration came from a part of the country where legend might be expected to grow, illustration was furnished from a matter-of-fact part of the country, which thinks to-day what England thinks to-morrow. Returning to the town where he once exercised a ministry and played in the town cricket team, he was walking along the street with his host. A workman, a perfect stranger, stopped and accosted him thus:

> "Eh, Mester X, do you play cricket yet?"

On receiving the answer "I still try", he turned to the host and said,

> "Eh, Mester Y, Mester X used to play wi' ——. Once they were playing Darren and —— couldn't get Darren out and Mester X went on to bowl and got fower wickets for nowt".

X assures us that if ever he had got four wickets for none he would assurably remember it. How and why do such legends grow?

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A NEW volume always brings a full post bag, and we are very grateful to all readers who, when paying their subscription at the beginning of the year, went out of their way to express appreciation of the journal and to say that they found it of service. Editors are immensely encouraged to discover that they are not merely voices crying in the night! For our soul's good there were two critical letters included—one a direct criticism, the other by implication. One reader said he refused to read the journal any longer because of the Editorial's "frequent and unworthy attacks" upon Mr. Lloyd George. We pointed out to the critic that an examination of the Editorials over the last five years showed that Mr. Lloyd George had been mentioned twice only and asked if "frequent" were justified. The rest is silence. Another reader asked whether the *Congregational Quarterly* was becoming political. The answer is "It always has been". From the beginning the *Congregational Quarterly* has always been free to offer fair and impartial comment on all matters of Church and State, as a "review of religious life and thought" should, and as any preacher ought to feel free to do. In our first number we said:

> Sometimes, of course, we may be compelled to criticize movements and policies; sometimes we may have to act as a Socratic gadfly to the denomination, and use Dean Inge's words: "We do not like being unpleasant, but if no one else will and the time requires . . . "; but all our criticism will be constructive, and motived entirely by the sincere desire to make our organized Congregationalism worthy of its Lord.

And so as occasion has arisen we have discussed matters of public policy, of denominational concern, and of religious interest; we have gone so far even as to reach out and touch the Ark of Oxford, and, strange to say, we still live!

The letter which most moved us, however, was one that expressed the hope that there would always be a place for passionate evangelism in our pages. Here is a difficulty that is always with the preacher by lip or pen—how to keep the note of urgency ever sounding, the enthusiasm ever keen. Can we, in a journal which must deal with intellectual matters, always make it clearly understood that the Gospel is the supreme thing? We can but do our best and hope that while in some numbers there may be falls from the highest level the undercurrent, as they say on the Stock Exchange, will always be strong.

To those who inquire how they can best help the *Quarterly* and to all our subscribers we would say, "Get new subscribers". We lose about fifty subscribers annually by death. Their places must be filled if we are merely to maintain our circulation, and we want to do much more than that. If every reader would take this as a personal appeal and get *one* more subscriber it would ease our minds on financial grounds.

Certainly one of the things we have tried to do is to keep the eyes of readers on primary things and to get the Churches to shake themselves free from the net of convention which the enemy has thrown about them. There are welcome signs on all sides that Christians are awaking to the fact that they have become just as much slaves to machinery as the artisans in any mass-production factory. We must have the same number of Colleges, the same kind of ministry, the same order of service, the same methods, the same buildings furnished in the same way, the same County Unions, as our fathers, even if the world in which we live has changed out of all recognition. The first duty of the Christian Church is to proclaim the Gospel and evangelize the world, beginning at home; and not to maintain fabrics, pay ministers, and organize social clubs. Christians are to be bond-slaves to Christ, not to ecclesiastical machinery or ancient customs, and so long as it can be said that there are hundreds of churches, Anglican and Free, who are not winning for their Lord a single individual a year from their neighbourhoods we cannot be silent. But the leaven works. The Clark Bands in China, the Indigenous Church movement led by *World Dominion,* the growing uneasiness and dissatisfaction in all the Churches, are as the sound of the wind in the tops of the trees. Recently ambassadors from Poland in this country described a situation almost exactly the same as this one in Brazil:

> Although there have been two or three English workers visiting the congregations, which are scattered over a large area, these cannot be regarded as a product of their work. The churches are indigenous, self-contained, self-sustained, and self-controlled. The missionary has no ecclesiastical authority, and he does not, and desires not to dominate these numerous congregations. These churches are scattered over thousands of square miles, but have no organization or central authority. They have no denominational title, and the believers are quite content with the goodly assortment of titles the New Testament affords them, which are common to all believers, and do not take unto themselves titles not found in the Word of God with which to distinguish or divide them from other believers.

And even in the Church of England there are parallel movements, though little is heard of them. The protagonist of a lay ministry in the Anglican Church is Mr. W. S. Williams, the author of *The*

Glorious Ministry of the Laity in the Early Days of the Christian Church (Author, 73, Fairdene Road, Coulsdon, 2s.).

While specially interested in the work of Readers (there are now 5,000 in the Anglican Church) in this book he takes a wider sweep. He examines the story of the early Church with care, and contends:

> (1) that the ministry of Bishops, Priests, and Deacons was not the only ministerial equipment possessed by the Church in her earliest ages; (2) that all the ministries which came into being were due to a common Inspiration and were based upon the Divine principles of Christian Brotherhood, a Brotherhood to which all Christians belonged; and (3) that this Brotherhood carried with it sacred responsibilities attaching to all Christian people, which continue to the present day.

Starting from Lightfoot, he goes on to examine the charismatic ministry, and then to detail the functions of apostles, evangelists, prophets, pastors and teachers, catechists; then of readers, interpreters, sub-deacons, acolytes, exorcists; and finally of singers, doorkeepers, *parabolani* (attendants on sick) and *copiatæ* (grave-diggers). Mr. Williams has collected a vast amount of evidence, and we hope he will persist in his campaign.

In every Church the frost begins to give; the sun is rising in the sky; new life waits to break through the earth.

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Two stories heard at a Yorkshire dinner. 1. Told by the Chairman of an Urban District Council. As a member of the Co-operative Society's Committee he was handing out Library books one evening. A boy of eleven arrived and expressed his desire for George Jacob Holyoake's *Sixty Years of an Agitator's Life*. Asked whether this was for himself or for his father he replied "For missen". The following week he returned the book, and when asked if he had read it replied, "No, it weren't wat Ah thowt. Ah thowt it wer *Sixty Years of an Alligator's Life*"! It must have been this boy's cousin who, asked what he knew about Elijah, replied, "He went on a cruise with a widow".

2. Told by a Methodist. The family rose late on Sunday morning, and had a great rush to get to Church. The dinner was placed in the oven, and off the family went, arriving home to find the dinner satisfactorily cooked. The father sanctimoniously remarked to his children: "You see, the Lord has cooked the dinner perfectly", to get the reply from one of the girls: "Yes, but He hasn't made the beds".

MYSTICISM IN THE NEW TESTAMENT.

MANY attempts have been made to define the word mysticism, but I have never met with a definition that seems to me exactly right. Perhaps my difficulty arises from the fact that I feel myself to be but a poor mystic—the experience seems to be beyond my capacity. Hence I may lay myself open to the charge of writing about what I do not properly understand; but I can only do my best.

Let me begin by trying to rule out one or two mistaken ideas. The word mysticism has of course nothing whatever to do with *mistiness* of thought or expression; there is here only an accidental resemblance in the sound of the words. Nor should we suppose that a mystic is one who tries to *mystify* or perplex people. The only justification for this idea is that the mystic usually finds it very hard indeed to express his experience in clear language. A popular idea is that mysticism implies a state of mind which is abnormal or unsound—resembling that which in insane people produces hallucinations. Many think of it as concerned with visions, voices from the unseen, conditions of trance or ecstasy, which a healthy mind does not usually experience.

Dr. Rufus Jones, in his book, *Studies in Mystical Religion,* wholly rejects this idea that mysticism is something unhealthy. He treats it as implying religion at its best: what he calls "first-hand religion", as contrasted with the second-hand religion that depends entirely on the authority of other people, such as Councils of the Church or the authors of sacred books. There is much in his view which to me is true and helpful; but it does not seem to explain why there are many persons, whose religion is certainly deep and real and "first-hand", who yet cannot be counted as mystics—men like Luther, Bunyan, the Wesleys, and many more. Nor does it account for the fact that most of us feel an instinctive objection to characterizing Jesus as a mystic. (Probably, quite apart from theology, He is too great a soul to fit comfortably into any of our categories.) Nor perhaps does it help us to understand why many of the chief mystics have been devout Church-people, especially Roman Catholics like Francis of Assisi, not at all inclined to rebel against authority.

I think I must give up the attempt to find a rigid definition, and content myself with trying to describe some of the chief characteristics of a mystic. We may get help here from the *New Testament,* though neither of the words mystic or mysticism is to be found there. There is, however, another word, *mystery,* which is of frequent occurrence, and there is a close connexion between the terms.

A "mystery" in the *New Testament* does not mean something hard to understand. It means *something that has long been kept*

secret, but is now being revealed. Two classical passages are *Col.* 1^{26}: "The mystery which hath been hid from all ages and generations, but now hath it been manifested to God's saints"; and *Rom.* 16^{25f}: "Now to him that is able to stablish you according to my gospel, according to the revelation of the mystery which hath been kept in silence through times eternal, but is now manifested". In Christ, Paul feels, something has come to light which was there all along, but *hidden.* In his thought the two terms *mystery* and *revelation* are correlative, like "father" and "son". And in this view he would seem to have had his Master behind him. Jesus is reported to have said to His disciples, "Unto you is given the *mystery* of the Kingdom of God" (*Mk.* 4^{11}); and to have thanked His Father that whereas "Thou didst hide these things [that is, the things that concern the Kingdom] from the wise and understanding, thou didst *reveal* them unto babes" (*Matt.* 11^{25}). We should also note the blessing recorded as having been addressed to Peter (*Matt.* 16^{17}), when he has just had "revealed" to him part of the mystery of his Master's person.

This close connexion between "mystery" and "revelation" is important. A mystic may be described as *a person who feels that some deep and vitally important truth, hitherto hidden, is being revealed to him.* He thinks that at least he has got a *clue* to it, and that as he follows the clue he will be led deeper into the secret. If he is a Christian mystic, his main attention will be directed, not to his own efforts at discovery, but to *God,* who is revealing the "mystery". More often than not the "clue" consists of some *symbol,* by which the nature of unseen things can be suggested through their likeness to things that are seen. Take, for example, many of the parables of Jesus, where the hidden "mystery" of the Kingdom (about which His thoughts seem to have been very different from those held by others) is partly "revealed" by comparing it to common things—to seed sown and growing up by degrees in suitable soil; to leaven working slowly in a lump of dough; to a pearl of great price, which a man will sell his all to secure; to new wine which cannot safely be put into old skins; and so on. Such symbolism is a chief feature of all great *poetry*: the poet is one who can find a voice to carry the things of the spirit by discovering analogues in the things perceived by the senses.

Hence it is no wonder that the mystics generally have been devoted to *symbolism*: for example, the fourth Evangelist, who pictures Christ as the Bread of Life, the Way to God, the Shepherd who gives his life for the sheep, and so forth. Swedenborg was another mystic who tried to find a spiritual significance in all outward things.

Frequently, the "mystery" that is being revealed is that things which seem quite different and even opposed to one another are really

one at bottom. In *Eph.* 3^{3-6} Paul calls the unity of Jews and Gentiles a "mystery", which has been revealed to him as an essential part of his Gospel.

This applies especially to the "mystic union" between God and man, which is a thought fundamental to nearly all mystics: so that the *Concise Oxford Dictionary* partly defines a mystic as "one who seeks by contemplation and self-surrender to attain union with or absorption into the Deity".

Mysticism, in this sense of the perception of a hidden unity, is found even in the Synoptic Gospels. Take, for example, *Mk.* 9^{37}, where Jesus identifies Himself at once with children and with His Father in heaven; and *Matt.* 25^{40}, where those who have done a kind act to others in need of help are said to have done it to Him.

We see then that mysticism appears to be a way of apprehending the deepest truth of life which differs radically from the method of accepting it on the outward authority of Church or Holy Book, in that the certainty which it brings depends on a sense of personal *revelation*. Truth is felt to be manifesting itself in the soul of the seeker, and with an authority which is *inward* but not outward. It may be added that it differs too from the ordinary method of seeking truth rationalistically, by the use of the senses and the mind—also because it is felt to depend on inward revelation. It goes deeper than authority on the one hand and than rationalism on the other. And yet we should be wrong in regarding it (as some do) as mere *feeling* or emotion. It yields a form of *knowledge* or perception of truth—even though the truth it discloses can be only very imperfectly expressed in words, and often needs the use of symbols to carry it over to other minds.

Before passing on to a rather fuller study of the mystical element in the New Testament, we should note that there has been, and still is, much mysticism in human thought quite apart from Christianity. It is indeed the main ingredient of much Oriental religion, especially Hinduism, which is directed mainly to convincing men that, rightly regarded, they are themselves divine, being expressions of the unknown All. Some Greek philosophy was thoroughly mystical, especially that of Pythagoras, Plato, and the Neoplatonists. (Other forms of Greek philosophy, especially Stoicism, were more ethical and rationalistic than they were mystical.) Modern examples of mystical philosophy are Theosophy, which is mainly a product of Hinduism, and the Sufi movement in Islam, which may have been influenced by Christian thought.

We should also note that there is one broad difference between Christian and non-Christian mysticism. It lies here: that, while both involve an element of revelation, non-Christian mysticism makes this depend mainly on *human effort*, while Christian mysticism

ascribes the initiative to God Himself. In the former, the soul has to prepare and fit itself for illumination by much practice in meditation, and much in the way of ascetic abstinence from the ordinary pleasures of life. Undoubtedly history shows that during long periods the ascetic element has played a great part even in Christian mysticism—possibly through the influence of Neoplatonism on Christian thought and life. Many Christian mystics have certainly been ascetics, like Henry Suso in the fourteenth century; but that this factor is not indigenous in Christianity is shown by its almost complete absence from the *New Testament.*

The essence of Christian mysticism is that revelation begins from the Divine side. God is thought of as ceaselessly *active,* as always seeking to reveal Himself, most of all in the career and personality of Jesus Christ. Some people perhaps find this a stumbling-block, being conscious of very little in their own experience that they would care to speak of as revelation. This is the chief reason why I personally hesitate to call myself a mystic. And yet, if we ponder carefully the meaning of the word Revelation, we may come to recognize that we know more about it than we are prepared to acknowledge. George Fox often spoke about "openings" of truth that came to him in his own soul, apart (so far as he knew) from any teaching he had received from others, even from the Bible. Such "openings" I believe we all in some measure experience. Which of us has not known times when words (from the Bible or elsewhere) which are perfectly familiar to us, but which have been to us beautiful words and little more, suddenly take on a new and vivid meaning, because we have come in some measure into the place where the writer was, and *feel* what he was trying to express? That is the beginning of "revelation"—when a truth strikes home to our inner understanding, and makes us feel "that is undoubtedly so". It is only on the basis of personal experience that we can begin to attach a real meaning to such a word as "revelation"; and I believe that all the great new thoughts of prophets and apostles, and of Jesus Himself, came in this way. They are a further and higher stage of something we may all experience for ourselves.

If this is so, Revelation is, in the first instance at least, always inward and personal; as when Paul wrote, in *Gal.* $1^{15, 16}$, "when it was the good pleasure of God . . . to reveal His Son *in me*"—not *to* me, but *in* me. Revelation is not the statement of absolute truth in perfect language for all to read. There is no perfect language, and final truth is beyond our capacity to receive it. Revelation is the opening of truth in individual souls by what the early Quakers called an "inward light". And truth has inward authority, because it thus "commends itself to each man's conscience in the sight of God" (*2 Cor.* 4^{2}). I believe that I myself, and all for whom these words

about revelation have a meaning, are at least potential mystics.

Christianity is a life rather than a creed, but this life rests on certain truths, such as the being and fatherhood of God. These truths, it holds, have been brought to men by revelation. If this revelation has been communicated to men, not by proclamation but through inward and personal enlightenment, we may say that Christianity is essentially a mystical religion. Yet there are only two of the *New Testament* writers, the Apostle Paul and the "Elder" of Ephesus whom the Church calls "John"[1], who stand out as eminently mystical in their quality; and both of these have been very imperfectly understood by many Christians from the earliest times. (We note that the author of *2 Peter* ($3^{15, 16}$), perhaps about the middle of the second century, found "some things hard to be understood" in the letters of the "beloved brother Paul"). One evidence of this want of understanding is that the mystical feature hardly appears at all in the great Creeds of the Church.

PAUL.

Paul is not only the first Christian mystic, but the earliest Christian writer whose works have come down to us. His letters were written during the fifties and early sixties of the first century, whereas our earliest Gospel (*Mark*) can hardly be dated before A.D.65, soon after Paul's martyrdom, while the Gospels attributed to Matthew and Luke, and *Acts*, are almost certainly later, dating perhaps from the eighties or even nineties. Paul was a Jew, and Jews (speaking generally) are not mystical in temperament. But he wrote out of what he believed to have been an inward revelation brought to him by the living Spirit of Jesus, and it is this that colours and informs his thought all through: note especially *Gal.* 1^{11f}, "As touching the gospel that was preached by me, it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ". This experience broadened and deepened throughout his life. In his earliest letters, those to the Thessalonians, written about 52 A.D., there is little allusion to it.

But in the longer letters, to the Galatians, Romans, and Corinthians, written probably about 55-56 A.D., the mystical element is very strong and pervasive. *Galatians* is a fiery protest against the bondage of Jewish legalism, to which some teachers had been trying to tie Paul's converts, by telling them that if they would be perfect Christians they must undergo circumcision and keep all the ordinances of the Mosaic law. Paul contrasts with this bondage the *freedom* of his Gospel of life in the Spirit—based, not on a code of rules, but on an inner union with Christ. The roots of his argument

1 The Johannine writer was probably the chief author of the fourth Gospel and the three epistles attributed to him, but the Apocalypse, though it is the only one of these books in which the writer calls himself "John," is almost certainly by a different person.

are found in such passages as *Gal.* 2^{20}: "I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me"; and 4^{19}: "My little children, of whom I am again in travail until Christ be formed in you". The chief argument of his opponents was that if the law is disregarded there will be nothing to prevent Christians from running into all kinds of pagan immorality. Paul counters this by urging that life in the Spirit is not *any* kind of life, bad or good, but life *in Christ*. If Christ truly lives in men, He will produce in them the kind of life He lived in the flesh, and not the opposite: the fruit of the Spirit is the fruit His own life bore: "love, joy, peace, long-suffering, kindness, goodness"—as contrasted with the "works of the flesh". "If we live by the Spirit", he goes on, "by the Spirit let us also walk in line"—not straggling along in disorder (*Gal.* $5^{16\text{-}25}$). All this is Christian mysticism.

In *Romans* Paul elaborates and tries to systematize the thoughts which he had thrown out in a white heat of passion when writing to the Galatians. Hence the early chapters of *Romans* have, to a certain extent, the appearance of a dry and formal theological treatise. It is, I think, a misfortune that the Christian leaders who, about the second century, arranged in order Paul's letters for inclusion in a second part of the Christian Scriptures, seem to have been guided, not by their date, but partly by their length and partly by what was judged to be their theological importance. *Romans* they put first, as the longest and most elaborate. The consequence is that many readers study no more of Paul than these early chapters of *Romans*. Not being able to understand these, they give Paul up as a theologian who is full of the idea of something he calls "faith" and is not interested in Christian morality[2]. They contrast these chapters with the practical simplicity of the Synoptic Gospels, and want to get "back from Paul to Jesus". I think it is also unfortunate that Paul puts this long argument about "justification by faith" at the beginning of *Romans*. For we hardly reach the gist of his appeal till we come to the sixth chapter, where he begins to speak as in *Gal.*, about union with Christ. Here is the basis of his argument: that, to know and experience the salvation Christ has brought, we must unite ourselves with Him both in His death and in His resurrection life, dying to self that we may live to God. "Faith" for him is simply the receptive attitude by which we admit Christ into our souls and let Him stay there. All his thoughts about Christ living in men, or men living in Christ, are pure mysticism, and they are of the highest moral significance. In the concluding chapters, especially the twelfth and thirteenth, which are closely modelled on the Sermon on the Mount, he deals penetratingly with the life of love and humility

[2] Bernard Shaw, in the preface to one of his plays, commits himself to this judgment.

and service for others which the Christian has got to live. If we read Paul's Evangelicalism in the light of his Christian mysticism, we shall find it fairly clear, and certainly not suggestive of any loosening of moral obligations.

In the two letters to the Corinthians Paul deals with a number of difficulties that have arisen in his recently-founded church at Corinth, and on the same mystical basis of the union of the Christian with Christ as a living Spirit. One of these difficulties was the very low standard of sexual morality to which his pagan converts had been accustomed in that depraved seaport. "Fornication" must be wholly avoided—why? Because the human body is "a temple of the Holy Spirit" (*1 Cor.* 6^{19}). "He that is joined to the Lord [that is, to the risen Christ] *is one Spirit*" (6^{17}), and he must act as Christ would act. In this pregnant phrase is summed up both Paul's mysticism and his lofty moral standard.

2 Cor. (which may almost be regarded as an expansion of the mystical phrase "in Christ") I must pass over—and also the later batch of letters, written to the Colossians, "Ephesians", and Philippians, from Paul's prison in Rome during the early sixties. The deep mystical basis (note especially *Col.* 1^{27}, where the "mystery" is "Christ in you, the hope of glory") is still retained, only broadened and deepened by further experience.

"JOHN."

It must I think be admitted that there is a certain defect in Paul's Gospel as presented in his letters. His attention is so fixed on the living Spirit of Christ that he rarely mentions any details of His human life on earth. Nor does he anywhere quote the sayings of Jesus (except as reported in *Acts* 20^{35})—though, as I have noted, many of his moral exhortations are based upon them. He says of Jesus in *1 Cor.* 15^{47}, "the second man is *of heaven*", as contrasted with Adam, who was "of earth". Such phrases were taken up and used by "Docetic" teachers in the Church who argued that the physical body of Jesus was only an *appearance*, a kind of phantom, and that consequently He did not really die at all. The writings attributed to John (apart from the Apocalypse) were largely intended to combat this "heresy". They are just as mystical as those of Paul, but the mysticism is balanced by a fuller understanding of the significance of historical facts. The very full account of the trial and death of Jesus was almost certainly an anti-Docetic argument: especially the emphasis laid on the "water and blood" which flowed from the body of Jesus when it was pierced by a Roman spear (*John* 19^{34f}). The author is insisting that, however much the personality of Jesus may have transcended ours, He was *at least* just as human as we are ourselves. He makes the same point in his first Epistle when he

writes, "Every spirit which confesseth that Jesus Christ is *come in the flesh* is of God" (*1 Jn.* 4^{2}).

None of the Gospels can be said to present us with a biography of Jesus as He actually was. All of them *interpret* His personality and His career, in the light of doctrines about Him which the Church had begun to hold. But there is very much more of this interpretation in the fourth Gospel than in the earlier ones. Jesus is put before us as an incarnation, in an absolutely human personality, of the Divine *Logos* which has always been the life and the light of men. The Divine and the human *join* in Jesus Christ, and therefore He is able to impart the life of God to all who will receive Him into their souls. (The author avoids using abstract terms, and the Pauline "faith" appears in more concrete terms, as "believing", "receiving", "knowing", "hearing", and "seeing" Jesus.) The whole presentation of Christ is mystical. The author uses the symbols of *water* and *bread* to illustrate how the Divine nature can be received and assimilated, so as to become the very substance of man's life. There is also the powerful figure of the *Vine*, the sap of which circulates through all the branches that are united to it.

The practical issues of this inner union with God (or Christ) are not elaborated in detail as they are in Paul's writings. The author contents himself with the one issue that includes all the rest: that, since "God is Love", His presence in the soul will be evidenced by the practice of love to men. "By this shall all men know that ye are my disciples, if ye have love one to another" (*Jn.* 13^{35}). "We know that we have passed out of death into life, because we love the brethren" (*1 Jn.* 3^{13}). The initiative, as in all Christian mysticism, is with God: "We love, because He first loved us" (*1 Jn.* 4^{19}). But this "love" is not something purely transcendental and supernatural, of a different order from self-forgetful human love. It flows out naturally to everyone who is in need of help (*1 Jn.* 3^{17f}). It is the sort of love that Jesus showed to all who were in distress, and to the children when He set them on His knee and folded them in His arms. A soul that is full of orthodoxy but empty of love has not the life of Christ in him: "he that loveth not abideth in death" (*1 Jn.* 3^{14}). To change the figure (as the author does in *Jn.* 1^{4}) from "life" to "light": the "light" in the soul is not a wandering flame that may lead anywhere; being the light of Christ it will lead to the sort of life He lived. The diffused light given to all men has been gathered up in Jesus into one clear beam; and His life in the soul will always be of one piece with the life that was incarnate in Him in the days of His flesh. The two great mystics of the *New Testament* are in absolute agreement here.

The greatest need of men to-day is for the practical mysticism of Christianity at its best, as it is expressed by these inspired writers.

The world is hungry for it, especially perhaps in India, not knowing fully what it wants. A Christianity that lays the chief emphasis on correctness of doctrine does not meet the need. The Christianity of Paul and John goes behind most of the controversies that keep men apart, into a region where they need hardly begin. Mystical Christianity of this order appeals to, and unites, thoughtful and earnest seekers after God everywhere. But, to be effective, it must be mysticism of the Christian type: not a discovery of truth which we elaborate for ourselves by a course of contemplation and ascetic discipline, but a *revelation* that wells up in our souls from God Himself, above all through the person and work of Jesus Christ. Such mysticism is not a self-regarding dream of union with God which leads us into a place of isolation from our fellow-men. It brings us straight into the conflict of life, equipped for service with a love greater and more enduring than any we could produce in ourselves; a love that is at once the fulfilment of all that is best in our own nature, and the life of God Himself, acting in us and through us. This is the kind of mysticism for which the Society of Friends, when at its best, has always stood.

EDWARD GRUBB.

ECCE HOMO

Who is this man that all should stand before him
With heads bowed down and every boasting dumb?
Why should earth's sages hasten to adore him
And poor men at his whispered bidding come;
Conquerors and kings their glory long departed
Wait till his lips the word of judgment speak;
The rich their treasures bring, earth's lion hearted
Grow pale with fear, strong men become as weak?

He wields no sceptre that men should obey him,
No comeliness is his nor matchless grace,
No power restrained the hands outstretched to slay him
They crowned his head with thorns and smote his face.
Hung between thieves at last, a cross his token;
Buried at night in tomb by strangers lent;
A loyal few, their hearts bereaved and broken
His only friends,—and now—omnipotent!

This man is God. His is the Voice eternal,
He uttered words that never more shall die.
He conquered death, and life serene, supernal
To all He gives. Before His pitying eye
Pass all the generations. Those who slew Him;
Earth's myriad bondsmen sighing to be free;
Those who have named Him; those who never knew Him:
I, who have failed Him. Lord, have mercy on me.

NELSON BITTON.

THE CLASSICISM OF EDWIN ARLINGTON ROBINSON.

It was an accident which enables us to enjoy the late Edwin Arlington Robinson as a contemporary. He was a contemporary in a sense quite other to that in which Robert Frost, for instance, modern and American and New Englander to his finger tips, is our contemporary. Robinson is a contemporary by accident of time; because of the accident of having been born in Head Tide, Maine, 22nd December, 1869; of having spent a couple of years at Harvard in the 'nineties, of having been given a clerical job in the Custom House by Theodore Roosevelt; and of having given us in the year of grace 1927, his version of the story of Tristram of Lyonesse. In other respects Robinson is as one born out of due time. He belongs to the world of Keats's "delicate classicism," or at the latest to the world of Matthew Arnold, of Walter Savage Landor, of George Meredith, of Robert Browning, and of George Frederic Watts, not to ours. One of his recent dramatic monologues, *Toussaint L'Ouverture,* might have been written by Browning in the year that Robinson was born. Toussaint, imprisoned by Napoleon in Chateau de Joux, and dying, lays bare his soul, the black man's soul, finds no hatred in it even for Napoleon in hell, and dreams of his lost island. The theme is one which Browning would have found after his own heart; the treatment is in Browning's manner; the idiom is reminiscent of Browning; and, one may add, Browning himself could not have made a better job of it. The Victorian age has been defrauded of its Benjamin.

In the circumstances one has not much patience with the admirers of Robinson who deplore the tardiness of the public to recognize the greatness of their master. Browning waited much longer for the British public which "loved him not" to catch up with him and take him to its ample bosom. The real ground for wonder is that a poet remote in thought and in expression from many of the vital interests of his generation should have been so readily and so whole-heartedly accepted upon his own terms, and that poems so little racy of the soil should have won for their author his recognized position not only as Dean of American poets but also as the only American poet who within his own life-time and while still in the prime of his productive powers had seen his work take its place among the classics. More than this in a material way (though considerably less, perhaps, in the way of spiritual significance): on several occasions Robinson had been the winner of the Pulitzer prize of $1000; in 1921 for his *Collected Poems,* in 1923 for *The Man Who Died Twice,* and again for *Tristram* in 1927.

Be that as it may, Robinson is appreciated, and year by year appreciation grows. One wonders whether he himself very greatly cared. It is the mark of a true artist that there shall be in him something approaching disregard of his public. Because he is human he likes to have his bread buttered and his work valued, but because he is an artist he does not live by bread alone and finds in the true following of his vocation rewards quite independent of the measure of contemporary recognition. One is not left entirely to conjecture in this matter. In *Rembrandt to Rembrandt* the poet himself deals with the general theme and draws his own conclusions:

> One of the few that are so fortunate
> As to be told their task and to be given
> A skill to do it with a tool too keen
> For timid safety, bow your elected head
> Under the stars to-night, and whip your devils
> Each to his nest in hell . . . .
>
> That's how it is your wiser spirit speaks,
> Rembrandt. If you believe him, why complain?
> If not, why paint?

So Robinson bowed his elected head and went on painting.

Classic is, of course, the obvious term by which to characterize the more important poems of Robinson. They are classic in their timelessness. Many of them might have been written in any age, or in any circumstances, dealing as they do with what is primary and universal in human experience, love in its whole gamut of hope and fear, possession and frustration; the fear of old age, the pathos of loneliness, the majesty of death. It comes to us almost with a shock that *Tristram* was published only eight years ago. Once read, this poet's conception of that greatest love story of literature displaces all others. For us it is as though from time immemorial we had known Isolt as Robinson depicts her:

> Coming down slowly and without a sound
> She moved, and like a shadow saying nothing
> Said nothing while she came. Isolt of Ireland,
> With all her dark young majesty unshaken
> By grief and shame and fear that made her shake
> Till to go further would have been to fall,
> Came nearer still to him and still said nothing,
> Till terror born of passion became passion
> Reborn of terror while his lips and hers
> Put speech out like a flame put out by fire.

So with that other Isolt, Isolt of Brittany; she too will be remembered as Robinson has bidden us remember her in a picture the pathos of which remains in memory; Isolt of the white hands standing by the sea and gazing

Across the water, over the white waves,
Upon a castle that she had never seen,
And would not see, save as a phantom shape
Against a phantom sky. He had been there,
She thought, but not with her. He had died there,
But not for her. He had not thought of her,
Perhaps, and that was strange. He had been all,
And would be always all there was for her,
And he had not come back to her alive,
Not even to go again.

Compare this with Swinburne, who in the death scene makes Tristram object to the colour of the eyes of Isolt of Brittany! The difference in dignity and in realism is abysmal.

Robinson's poems are classic not only in the timelessness of their themes, but in the serenity of their art, in their reserve, their restraint, also in their symmetry, their proportion, what Goethe would have called their *architectonikè*. That is to say, they are classic not only in content but also in form. The poet with little of Swinburne's sensuousness has a mastery like that of Swinburne over the resources of the English language. He is very much like Swinburne in his skilful use of feminine endings to imitate the softness of the Italian *terzarima*. Whether dealing with sonnets, with blank verse, or with rhymes and stanzas, the man is always a master craftsman, so evidently a master that often one is distracted from following the thought by the fascination of observing the art.

Most of all, Robinson is classic in his spiritual detachment. In many respects he is more like Browning than any other poet of our times, but in this detachment he is entirely unlike Browning. Robert Browning never dwells upon a poetical Parnassus. There is nothing Olympian about him. His "fifty men and women" are his fifty men and women, just as he said to his wife in the "One Word More" of dedication.

Love, you saw me gather men and women,
Live or dead or fashioned by my fancy,
Enter each and all, and use their service,
Speak from every mouth,—the speech, a poem.

Browning does that. He enters each and all of his characters. He speaks from their mouths. He shares the loneliness of James Lee's wife as Robinson does not share the loneliness of Isolt of the white hands. He feels the depression of Childe Roland and triumphs with him in his overcoming. He himself agonizes with Caponsacchi; and as for Pompilia, he could never have written the lines he puts into her mouth if he did not so identify himself with her experience as actually to love her, this wronged, innocent, appealing girl-wife, dead some centuries ago but made alive again by his genius. Now Robinson in his Isolt of Ireland "with all her dark young majesty"

has a heroine of incomparable loveliness and of fortunes no less tragic. He allows Tristram to fall deeply and properly and fatally in love with her, but he does not himself fall in love with her. Always he remains the artist, the poet, the creator of a world of men and women in which apparently he is not quite sufficiently interested to be compelled to become incarnate among them and to participate in the hopes and fears, the joys and sorrows which he depicts.

To the extent that we are not ourselves classicists we resent the completeness of this detachment. What right has a poet to be so Olympian in his superiority to human passion; so aware of *lachrymæ rerum* yet so tearless; so masterly in his portrayal of every phase of human relationships and contacts and conflicts and encounters, yet so imperturbably above the battle? His poetry suffers in consequence, not, of course, in its artistic perfection, but in its power to arouse emotion. We admire his Flammonde, pity his Aron and his Cavender, but none of these is very real to us; they are abstractions rather than persons, and when Robinson assures us that

> Rarely at once will nature give
> The power to be Flammonde and live,

we agree, but not in the sense that he intends. We are interested in his Isaac and Archibald, but more interested in Robinson's masterly delineation of old age and its viewpoint than in the men themselves. His *Aunt Imogen*, one must admit, is another story. In this poignant revelation of the heart of a childless maiden aunt, suddenly made aware through her sister's children of what she herself has missed, and then valiantly finding comfort in self-forgetfulness, Robinson leaves Parnassus and shows himself capable of great tenderness as well as of uncanny insight.

Yes, and beside Aunt Imogen, in proximity which would be equally embarrassing to both, one must place another very different person, quite as poignantly lonely, Eben Flood, climbing alone one night over the hill, and entertaining himself at "Mr. Flood's Party" since there were no other friends to entertain.

> There was not much that was ahead of him,
> And there was nothing in the town below—
> Where strangers would have shut the many doors
> That many friends had opened long ago.

Once again the poet has descended from Parnassus.

But for the most part he dwells there, spectator and not actor, and what he sees of the world of men and women, real or fancied, is well and truly seen and told with convincing incisiveness. One owes him thanks for dealing as he does with the Arthurian legends. Tennyson, in excess of zeal for Victorian standards, had slandered Vivian. Robinson re-instates her to such an extent that she becomes again

what she was in the regard of Sir Thomas Malory, a vivacious, seductive, and quite captivating person in whose society Merlin parts with his years as easily and as surprisingly well as with his beard. With Lancelot, Robinson has brought more vitality into his rendering of the Arthurian legends than either Tennyson or Swinburne was able to do. His Lancelot and Guinevere are real people inhibited by real scruples and swayed by real emotions. Their story is told with power and with restraint, and always with recognition of the inexorable law which metes out doom to illicit love. Guinevere's final acceptance of the parting, although located in a convent, has in it less of Christian resignation than of the submission to fate characteristic of Greek tragedy. When Lancelot declares somewhat bombastically that he would have given his

> Soul to be a chattel and a gage
> For dicing fiends to play for, could so doing
> Have brought one summer back,

the Queen is gravely realistic;

> When they are gone,
> She said with grateful sadness in her eyes,
> We do not bring them back, or buy them back,
> Even with our souls. I see now it is best
> We do not buy them back, even with our souls.

Robinson's acceptance of human mortality in all its pathetic and sometimes tragic and desperate implications is generally in the classic rather than in the romantic spirit, with more in it of stoic submission than of Christian resignation and interpretation. This is notably the case when he deals with violent death in the form of suicide. Even this does not daunt the robust optimising of Browning. In "Apparent Failure," after telling a story of suicide, Browning ends with the words,

> My own hope is, the sun will burst
> The thickest cloud earth ever stretched,
> That after last return the first,
> Though a wide compass round be fetched,
> That what began best can't end worst,
> Nor what God blessed once prove accurst.

Not so Robinson! In such a poem as "The Mill," one finds no hope, but only stark recognition with again the classic catharsis of pity and of terror. In "Haunted House" there is not even room for pity, but only for terror:

> Here was a place where none would ever come
> For shelter, save as we did from the rain.
> We saw no ghost, yet once outside again
> Each wondered why the other should be dumb; . . .

There were no trackless footsteps on the floor
Above us, and there were no sounds elsewhere.
But there was more than sound; and there was more
That just an axe that once was in the air
Between us and the chimney, long before
Our time. So townsmen said who found her there.

One must go to *The Turn of the Screw* by Henry James, the greatest ghost story of our times, to find terror in terms so impalpable and yet so dreadful.

In his religion Robinson does appear more modern than the Victorians, but more modern in the sense of being more completely detached from traditionalism, more speculative in his estimate of spiritual meanings and values. Such religion as finds expression in his poems appears to be founded upon stoic models, never upon the robust acceptance of revelation which was characteristic of Coventry Patmore, of the two Rossettis, and pre-eminently of the Brownings. Robinson's interest in the man who has failed, the man who has made shipwreck of his life, the man for whom society has no use, is suggestive time and again of the Christian viewpoint, which is more concerned with the one in need of redemption than with the ninety and nine "just" persons who do not realize the need. And "Cliff Klingenhagen" suggests of course the Catholic paradox of self-fulfilment through self-mortification. But the implications of the doctrine are not elaborated and the sonnet stands alone and somewhat apart.

What one does find, to take the place as it can of Victorian orthodoxy and acceptance of revelation, is modern classicism at its best; deep though somewhat detached and impersonal interest in human experience; trust in the essential reasonableness of the universe; grave decorum, and self-restraint befitting one who is conscious that the world is governed by very ancient laws; piercing insight into human motivation; sympathy with the unquenchable hope of man, and realization of the greatness of his destiny.

Howard Chandler Robbins.

THE PRIESTHOOD OF ALL BELIEVERS.

A NEGLECTED DOCTRINE OF PROTESTANT CHRISTIANITY.

History was made on 31st October, 1517, when Martin Luther nailed his ninety-five theses to the door of the Church of All Saints, Wittenberg. This action was the Reformer's protest against the practice of the sale of indulgences. No one could have foretold, on that day, with what reverberations the echo of those hammer-strokes would be heard in future generations; or what avalanches, already gathered and waiting to be liberated, would be loosened. It was the birth-day of Protestantism. But there is one sense in which that great word can be mis-read. For the Protestant Church which was thus ushered into the world was not founded on mere negatives. Protestantism is rooted not only on what it criticized or denied; but also, and much more, on what it affirmed. One battle-cry of that great period of creative conflict, a clarion-call rallying men for the attack on a corrupt ecclesiastical imperialism, was formulated in the phrase: "The Priesthood of all Believers".

For a thousand years, the abuse against which this claim protested and in opposition to which it made positive declaration had been growing within the Church. The term "priest" means a man who officiates in sacred offices, and especially one with sacrificial functions. The priest is one who stands between God and man as a mediator. The name was given to the whole Jewish nation, as a people who were meant by God to fulfil that office in the world. In the New Testament the term is applied to the whole body of Christians, irrespective of those distributions of offices and administrations which good order required. The idea that the ministry was possessed of the special attributes of a priesthood found expression not earlier than the end of the second Christian century. This conception, once adopted, and quietly gaining ground, had the effect of exalting the clergy, and especially bishops, in the popular estimation: and to separate the ministry, as though it were an higher order, from the "laity". (It was Tertullian who, in a distinctly casual manner, first gave words to the idea; but Tertullian repeatedly and emphatically asserted the universal priesthood of believers.) In the succeeding centuries the priesthood came more and more to be regarded as representing the Visible Church, as the link between the Kingdom of God on earth and its Divine Head, and as the channel through which the Holy Spirit was communicated to the world. A strong feeling grew up that the clergy should stand aloof from secular life, and should exhibit a higher form of morality than that required of common Christians. Clergy and "Laity" were set over

against each other, in a contrast which tempted the one to a false pride in superior sanctity, and the other to a dangerous contentment with mere external morality. Of what dire results these temptations were fruitful the history of the Church is a sad, sober record.

The Reformers had good Scriptural authority for saying that every Christian is a priest unto God. And this claim will find support not only in certain specific texts, but also in the quite obvious and simple inferences from much New Testament writing. Our Lord passed straight on from "For their sakes I sanctify myself" to "that they may be sanctified through the truth"; thus linking His disciples with Himself in the exercise of one priestly function. The whole of *John* 17 (the High-Priestly Prayer) is significant with this very implication. And, quite apart from specific references, the superb interpretation of St. Paul of the Church as the Body of Christ, and the appeal to all Christians to "present your bodies a living sacrifice, holy and acceptable", are two New Testament passages weighty with the same intention.

The claim of the Reformers, well grounded as it was in Scripture, has been repeatedly reaffirmed. And the testimony of the New Testament, re-discovered afresh as priceless treasure by every age wherein the free course and action of the Spirit of God is threatened by the tyranny of sacerdotalism, is just this: to all Christians alike belongs the privilege of direct and personal access to God at the Throne of Grace: all alike are called to offer spiritual sacrifices of praise and prayer, of body and soul, with such actual gifts of charity and helpfulness as are prompted by the love of God freely shed abroad in the heart. All this is meant by, and included in, the terms priest and priesthood: it does not need much reflection to discover that there is conveyed here a vital challenge to every Christian. For us Protestants there is no distinct class or body of people within the Christian community which, either by hereditary or acquired right, is alone capable of being mediator between God and man. Jesus Christ is God's way to man, and man's way to God: He fulfils all priesthood, is the true expression of all that priesthood ever meant and accomplished all that it ever sought. As a High-Priest to humanity He is for ever the living link and bond of union between God and man; and by His Mediatorship man is able to find his way to God. But our Lord has delegated His ministries, as far as they can be delegated, to the whole body of Christian believers: the Christian Church, militant and universal on earth, is the Body of Christ in this sense, as in others, that it is the Body of His Eternal Priesthood among men until the full purpose of God is completed, and the sons of men have become altogether the sons of God.

Now this does not undermine or belittle the necessity and value of a separated ministry. Martin Luther is quite clear about this.

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The Gospel must be preached: the Sacraments must be dispensed. But while those functions are inalienably the right and common possession of all the company of Christian believers, they can be exercised, in point of fact, by *some* only. These enter upon their ministry with the consent, and at the invitation, of their brethren: but this is a matter of "doing all things decently and in order," and not of monarchical divine right. There is no quarrel, nowadays, with a separated ministry: everywhere the demand is emphatic on the necessity for that high calling to be worthily discharged. The danger lies in forgetting or ignoring the fact that the "ministry" and the "laity" form a common priesthood unto God. It seems possible that the ignoring of the implications of this truth for, and by, the ordinary member of the Church has led to the lowering of moral standards by many people, and to noticeable impoverishment in the spirit of public worship. It is surely opportune for this revelation of God's will and method to be rescued from threatened oblivion, and restored to vital relationship to life.

Some of the implications of the doctrine of the priesthood of all Christian believers are forthright and urgent. The New Testament insists that the universal priesthood is holy: the individual priest is to be holy in personal character, for the sake of example. If a priest is a person who has been called, commissioned, and equipped to stand (so to speak) between God and man, in order to be a mediator, he is to "minister" God to those who are otherwise blind and deaf to Him, is to pray for those who would never pray for themselves. This kind of position, and this kind of duty, is "holy" in the sense that it does separate a man (and the whole body of such men) with a special concern; and also in the sense that it involves a heart pure from sin and selfishness if it is to be kept open to both God and man. To change the parable for a moment: we are ambassadors of God, and the most penetrating part of our embassy from God to our fellows is just in personal holiness, unworldliness, kindness and a high sense of duty. That strong and rather perplexing word: "Come ye out from among them and be ye separate", surely means, as a minimum, that there is expected in us something personally different from people of the world: something which will take the sting from the all-too-common observation—"There is no difference between those who do, and those who don't, belong to the Church". Many of us are hindered by a sense of shame: sometimes a false and cowardly shame which closes our lips when we ought to speak, even though trying to "live the life"; sometimes a true and honourable sense of shame growing out of our remembrance of inconsistencies, failures, and the many personal faults which make us all unworthy to be vessels of God to others. But the word of God is not bound even by our unworthiness: it is His message we convey, not our

own. And is not "a sense of shame the basis of all the virtues"? The one thing which will deliver the idea of being "holy" (first as being personally sanctified and then as being separated for a purpose) from some unhappy associations is the deep and perpetual consciousness of the love of Christ, "Who loves us and has loosed us from our sins by His Blood". It is those who have been made conscious at the Cross of the *measure* of Christ's Love for them who will then seek to consecrate themselves to make that love known to others, whether they themselves be ministers or laymen. It is the experience of Christ's love which makes us priests; for that is something we cannot keep to ourselves. His love has loosed us from our sins, broken our multiple slaveries—to worry, to wrong habits of thought and life, and to all sin, selfishness, and fear. We therefore know that in Christ we possess something which is medicine for every disease of humanity, food for every hunger of the soul, drink which alone can quench its thirst. We may not, dare not, cannot keep Him to ourselves: for we are priests! and *therefore* are we priests.

Again, the Christian priesthood is the steward of the manifold grace of God. The first thing which must characterize a true steward is simple: it is required in stewards that a man be found faithful, and of the manner of fulfilling his office a man shall one day give full account. From the past comes a noble heritage; the accumulated treasuries of nineteen centuries of Christian experience and exploration, good things attained not without labour, blood, and tears. These are to be received and handed on, not merely unimpaired but also enriched: listless indifference will not accomplish this. There is a real task for thought and understanding—truth is too precious to be given away for nothing. And there is the whole wealth of experience and knowledge of God, infinite and ineffable. Here, as in the life of activity, no man will be "carried to the skies on flowery beds of ease". One must be prepared for the daily discipline which is always inseparable from mighty privilege. Guardians and trustees of an immeasurable Divine charity we may be: that charity must first penetrate and pervade our whole being before we become the purveyors of it to others. The stewardship of the universal Christian priesthood is all-inclusive: its obligations include the intimacies of life, and those matters of which we often speak and think as though they were purely personal, no concern of anyone save ourselves, and of which we consider ourselves alone to be masters. The use of our time, talent, money, opportunity, and influence; the courtesies of our home; whether or not (and why) we shall attend a certain means of grace; our attitude to the preacher in public worship, and our inveterate habit of sitting as far away from him as we can—leaving often, great spaces vacant between him and ourselves; our conversation to, and about, each other: all these and many more

attitudes are to be controlled by the abiding conviction—we are priests and stewards of the ineffable mysteries of the manifold grace of God. The stewardship is universal: none are exempt. The obscure and despised of men, tempted to hide their one gift in despair, are stewards and priests. So are those with two talents: the ordinary and apparently uninteresting people, who nevertheless must not think that their aims must be commonplace too. Such people make up the vast majority of the population, and of the Kingdom of God. As Abraham Lincoln remarked, "God must love ordinary people, He made so many of them!" Our Lord does not think we are uninteresting because we have little to distinguish us from the average. There is a stewardship and a priesthood which none save ourselves can exercise, a message we alone can receive and transmit, a revelation of which we alone can be the prophets. It is to our eternal loss and to the detriment of all future generations if we neglect it. Of those whose gifts are of the five-talent order it is sufficient to say that from those to whom much is given, much will be required: and such need very much grace. But we are *all* stewards, *all* priests: treasure is committed to us to increase by judicious use, a message entrusted to us to hand on in faith, prudence, and hope.

In the world for God: to God for the world. An office of this order and magnitude can only be discharged with a serious sense of responsibility, and by the continual baptism of our own spirits with Divine grace. So the fellowships of the Church are of paramount importance. And this concerns us all, but especially the careless and indifferent, who not only lower the temperature of the whole Body of Christ, but also open the door to that very inefficiency and failure which they are the first to condemn. The Fellowship must be a supreme concern to all who desire to consecrate themselves to the service of God in the world, and to seek the sanctification of all souls. Let those who will say that the Church is unworthy; her best souls know that to be true. But they also know that her Lord is worthy, and that it is His life and grace, not her own, of which she is the channel. The deep truth about the Fellowship is that something does happen in a corporate body which can never happen to a solitary soul: a contagion, an atmosphere, an essence which penetrates the human heart, stirring it to goodness and enduing it with power. One cannot argue against the fountains of tenderness, the spirit of true philanthropy, the passion for purity, and the aspiration after the perfect which fills the souls and enriches the personalities of people whose whole lives are centred around a Fellowship filled with God. But the time spent together is all too short for all the soul-needs of equipment for perfect priesthood. Of our great High-Priest it was written:—

On the lone mountain side,
Before the morning's light,
The Man of Sorrows wept and cried,
And rose, refreshed with might.

If this is the way the Master trod, surely the servant must tread it still! Our priesthood means that we cannot live for ourselves alone, but must live for others. It means that we must enter into the secret of our fellows, and are so hurt by their sufferings and sorrows that we cannot get these from our minds, but *must* go to God on their behalf in secret agony of intercession, and then come back to them laden with assurances of the gifts and graces of God.

One aspect of our corporate priesthood may well give to our sense of grave responsibility the eagle wings of hope. There is bound to be a returning tide of worship: many a church which now seems "on the rocks" will ride again on full flood-tide. Indeed, so nearly is the tide flowing in, that perhaps only a single barrier has to go down to allow the full vitality of the ocean to flood the inland creek which now seems so placid, empty, and hopeless. The duty devolves upon us of seeing to it that, when the tide of questing souls does turn again towards the rest, refreshment, and recuperation which only the Fellowship can offer, there shall be something for people to come back to when the present restlessness has spent itself. For their sakes who know not God, but are desperately in need of Him, we must seek to be sanctified; to embody the divinity of Christ not in dogma and doctrine, but in spirit, character, and life; to live in such a way that our manhood and womanhood shall become an organ of Divine manifestation, and a revelation of God to the world. Let our minds be possessed with the truth and beauty of the conception of the priesthood of all Christian believers; of which priesthood we all are members, one by one. Let our lives have God in them and living through them, even as our Lord had; for so shall our spirits, our character, our lives, and our influence bring us among our fellows as those who are true to their Heavenly calling.

Probably nowhere has this high calling, with its implications for private and corporate devotion and for daily life, found more complete expression than in a hymn of Charles Wesley:

Holy Lamb, who Thee confess,
Followers of Thy holiness,
Thee they ever keep in view,
Ever ask, What shall we do?
Governed by Thy only will,
All Thy words we would fulfil,
Would in all Thy footsteps go,
Walk as Jesus walked below.

While Thou didst on earth appear,
Servant to Thy servants here,

Mindful of Thy place above,
All Thy life was prayer and love.
Such our whole employment be,
Works of faith and charity;
Works of love on man bestowed,
Secret intercourse with God.

Early in the temple meet,
Let us still our Saviour greet;
Nightly to the mount repair,
Join our praying Pattern there.
There by wrestling faith obtain
Power to work for God again,
Power His image to retrieve,
Power, like Thee, our Lord, to live.

Vessels, instruments of grace,
Pass we thus our happy days
'Twixt the mount and multitude,
Doing or receiving good;
Glad to pray and labour on,
Till our earthly course is run,
Till we, on the sacred tree,
Bow the head and die like thee.

WILFRID HARPER.

RECONCILIATION BY PICK AND SHOVEL.

I HAVE recently returned from a work-camp for students (both men and women) in the distressed area of South Wales. We had worked in three different places: in the first helping unemployed men to break up the ground for a new Allotment Association, on a rough mountain side; in the second helping an existing Allotment Association to get a new field under cultivation: in the third helping disabled members of an existing Association. In most unemployed men's Allotment Associations from five to ten per cent of the members are unable to work their own plots owing to (*a*) ill-health due to malnutrition, (*b*) old age, (*c*) accidents when in work. Help from teams of students is eagerly welcomed by the men in cases similar to these three typical instances just cited.

The women students generally work on the land with the men during the mornings, and in the afternoons give domestic help in specially needy unemployed homes. In one case last vacation, two women members of our team came to help in a house where the father had been an invalid with asthma for some years: the eldest son, a lad of eighteen, had been in work and a few days before had been suddenly crushed to death by a fall of rock. The mother, who had been deeply attached to him, had received so severe a shock by his death that she was unable to do anything for the rest of the family. The women students were of very material helpfulness in assisting the family to tide over this period of strain. In all such areas, and this applies to the land-work also, it is not so much a question of the amount of work done, as of the fact that students and others have been sufficiently interested to leave their comfortable homes and come and do *some* work for and with the unemployed, sharing their hardships in a spirit not of curiosity but of unassuming helpfulness, even if only for a week.

The students on these work-camps are billeted with unemployed families. They pay 3s. 6d. a day for board and lodging, as paying guests, and ask to share the ordinary food of the household, however rough and meagre this may be. In the evenings sing-songs and fellowship-meetings are held in one or other of the homes where the team members are billeted. On the last evening of one of our recent work-camps we had a total of forty-two people in a small kitchen, arranged in two layers, one on the top of the table and one beneath. The fellowship was close, in more senses than one! At such sing-songs the visiting team may supply the first item or two; after that we find the local people take charge automatically and, at any rate in the case of South Wales, their musical ability is generally far superior to that of the visitors.

At the first of the three Christmas work-camps just mentioned I was billeted with a man who had lost his eye when working underground some years ago. He had obtained compensation for eleven months, but had then been told he was fit for work again and there would be no more compensation for him. But wherever he has been in search of work since then, he has been asked, "Have you taken compensation?" "Yes". "Then there is no work for you here". At another work-camp I was staying with a man who some time before had been threatened with the onset of serious disease owing to the nature of his work underground. He was faced with the choice between increasing disease and taking compensation, with the certainty that in this case he would never get work again. His wife and family have just wakened up to the fact of the issues involved, and one morning whilst I was there the little girl, aged seven, began asking her mother, "Is our Dad really out of work, and won't we be able to have any Christmas?"

We were working in one case on the land of a man, invalided as the result of malnutrition, and with a wife also an invalid, who receives 27s. a week in Public Assistance for a family of nine. His rent is 10s. This leaves a daily ration per head of his family of a little over 3d., for all purposes except rent, *i.e.*, including food, heat, light, and clothing. A reference to the nineteenth book of the *Odyssey* of Homer will show that such a ration is well below that given to the slave a thousand years before Christ. In another case we were working on the plot of a lad of nineteen, whose father died six months ago: his mother died in 1934. He has three small brothers and a sister to provide for: his arm was torn off in a colliery accident two years ago. He gets 33s. a week, of which 11s. 6d. goes at once in rent. He is tackling his tough job in life in a spirit of the greatest cheerfulness and courage.

In another case, encountered on one of the Co-operative Farms for unemployed men which are springing up all over the country and form one of the most encouraging outcomes of the allotment movement, I was staying with a man some years out of work and dependent under the kindly and humane benefactions (!) of the Means Test on the work of his wife, who was a charwoman. Not unnaturally he had come to the conclusion that he was a cumberer of the earth. He determined to end his life, bought poison to that end, tried it on a dog, found it worked all right, and decided where and when to use it on himself. Just in time he was invited to become a member of a Co-operative Farm. The healthy companionship in open-air work made him give up his dark intentions. Later an employer came along and he was taken back into work, one of eighty-four such men re-employed in 1935 directly through their association with that one Farm. I was a guest in that man's home for a period when he was

still out of work, and received princely hospitality at the hands of himself and his wife.

On this same farm I have often worked side by side with a man of sixty-three, who received a medal for long and meritorious service from the firm for which he had worked for, I think, thirty-five years: shortly afterwards he was discharged. He gets nothing at all under the Means Test, because he has two sons in work, one aged eighteen and the other fourteen. He is dependent on these boys for every crumb he eats, apart from the daily mid-day meal and the other advantages of the Co-operative Farm. The position of such a man is peculiarly invidious and distressing.

A word more about these Co-operative Farms: they have now multiplied to such an extent that one is perhaps justified in saying that they constitute a new social order built amongst the ruins of the old, and out of its human waste-product. Some of them have well over a hundred members. They may be started by anyone—in typical examples, by a local doctor, a matron of a school, the members of a church. Often they start with half an acre of ground only, and half-a-dozen unemployed men working it as a unit and not in individual strips. The amount of ground worked will increase perhaps first to two acres, then to ten, then to much more, and the membership will increase correspondingly. Every labour-hour worked is counted as a share: at the periodical dividend-distributions food-stuffs are shared in accordance with the number of shares held. A mid-day meal is also supplied: there are occupational, social, and educational facilities, and a strong community-feeling is created amongst the men, which often affects the whole town or village. In most cases it is well to have a paid manager. His salary is raised sometimes by subscriptions, which will also cover rent and overheads. But sometimes there are glass-houses, the sale of the produce from which more than suffices to pay for the manager and the overheads. Such Farms have now begun to exchange surplus produce with each other, without the need of money: and a tendency has begun to appear for one Farm to concentrate more on the production of, for example, pigs, whilst another may specialize on poultry or vegetables. As more and more men are drawn into such co-operative work, the Farms will be fulfilling several very important functions. In the first place, they will be training-centres for the type of character needed to work the co-operative institutions of the future (and it cannot be too strictly urged that all such institutions, if they are to be successful, demand a high degree of character in those participating in the working of them—during a recent year eighty-five per cent of the crops in a certain collectivized agricultural district of Russia were lost through defective weeding, that is, defective character). In the second place, they will, it is hoped,

spread and spread, until the unemployed man is shown forth plainly to all beholders as what he really is—the hope of the future. In our two million unemployed we have an unparalleled opportunity for building, here and now, quietly and without cataclysmic change, a new and more Christian civilization. In the third place, the existence of such Farms, and (in a sense also) that of the Allotment Associations for unemployed men, supplies a unique opportunity for our existing bourgeois Christianity to become Christian again. Christ was a proletarian. He said, "Woe to you who are rich", "Blessed are you who are poor". He told the story of the rich fool; and He said, "Sell all that thou hast and give to the poor". He also said, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven". He declared that our destiny depends eternally upon our recognizing His identification of Himself with the poorest. "Depart from me ye wicked into everlasting punishment, for inasmuch as ye did it not (that is, service of the poor and needy) unto the least of these my brethren ye did it not unto me".

As Dr. J. H. Oldham pointed out not long ago, Christianity has become a middle-class religion. But Communism and unemployment supply the challenge and the opportunity for a return to its origins. The movement for the establishment of Co-operative Farms for unemployed men is one of the most obvious ways of meeting that challenge and that opportunity. The students' Work Camp is a training ground for middle-class Christians who will become leaders in this movement. We had a Congregational minister from London as a member of our team recently in South Wales. He is one of a number of ministers who have joined in this work. It is to be hoped that more and more Christian congregations will come to regard it as an integral part of their duty to their Master to help in the creation of Co-operative Farms for unemployed men in their neighbourhood. So far Schools have done this, but not many Churches. The help given will not be merely financial, because at all costs the relationship of patronage and charity must be avoided, as corrupting both to him who gives and to him who receives. Primarily help will be given through the sharing of the work to be done on the Farm by teams of young people from the church. Any subsequent sharing of financial burdens will spring incidentally and almost unnoticed out of this sharing of labour burdens. We have to recognize that, by the standards of Christ, we middle-class Christians are hopelessly and permanently in debt to the dispossessed. Our class has profited from the fruit of their labour for two hundred years. There has been, and still is, exploitation in industrial relations, from which our class has gained its comfort. (I was recently staying with a family one member of which had lost his right eye owing to his work in the pit; he

has received after a legal process the sum of 4s. 6d. a week in compensation for his eyes, and now gropes about the streets of a South Wales mining town blind and miserably poor. I could also show you the big houses in which the men who made a fortune out of the labour of men who are now unemployed used to live, though now, leaving the sinking ship, they have removed to more congenial climes). We cannot pay our debts directly; for only the cadgers will take money. We can pay them only by our labour, given without pay to help these beginnings of a new more Christian social order. But we must give that.

One thing deserves especial notice, the older and more decrepit we are, the more worth-while is our service. For it is not the amount of work we do that counts, but the fact that we are there to do some. Therefore if you are white-haired and rheumatic, but feel the call to give your labour to this movement of constructive Christianity, take courage, and go ahead. The folk you help will quite naturally and rightly conclude that a young student is digging with them because of the healthy holiday he gets so doing: but they will see that it really costs you something.

And the more its costs you, the happier will you be. The last great binding sacrament of our Lord was that instituted with the solemn words, "If I, your Master, have done this menial service for you, you must do the same": and therewith came also the words of promise, "Happy are you if you understand and act on these things". The Christian Churches have easily and conveniently neglected that sacrament and forgotten that command. Therefore the promise has not been fulfilled. But "the homeless penniless Franciscan walked the ways of the world shouting for joy". He saved Christian civilization, and brought it in a marvellously short space of time to its highest culmination of achievement, by the joy which Christ gave him because he obeyed His words and practised His sacrament of menial service. So it may be with us again: for the Way of Francis is not a sentimental adoration for a fragrant personality seven hundred years back, but a battle-cry of action for the present and the future. Some time ago we had a work-camp held in a place where industrial tension had recently led to rioting, and to a chronically inflamed state of class-bitterness, and where Christianity was anathema because the leader of reaction was a pillar of the local church. Nevertheless the unemployed men had received us with extraordinary generosity, as soon as they heard that our purpose was to work for them on the land. One of our team straightened himself from his digging soon after the work had started, and declared to the universe at large, "I am now completely and entirely happy".

It remains to say something about the international aspect of the Work Camp movement. From the beginning (that is, from the first British Work Camp held by the International Voluntary Service and led by Dr. Ceresole, son of an ex-President of the Swiss Republic, at Brynmawr in 1931) the movement has been international in character. British students have gone abroad on many occasions to Work Camps on the Continent; and many foreign students have been welcomed to British Work Camps; indeed it is felt now that no Work Camp team can be considered complete without an international element.

In 1934 Dr. Ceresole led a small team of Europeans to work, under very Spartan conditions, in the earthquake-stricken district of northern India, at the task of reconstructing villages. They found great poverty, ignorance, destitution, and social oppression: but the results of their work were most encouraging. About £8,000 were given by the Indian National Congress and the British Government in India (not usually willing yoke-fellows) for the purchase of sites for villages to be reconditioned; and relations of great friendliness were established with the Indian peasants, by whose side and for whose sake the European team was working arduously under the burning sun at earth-carrying and similar jobs.

In the summer of 1935 British teams went to a number of places abroad, especially in ex-enemy countries, in the belief, amply justified by results, that Franciscan methods of service may bring international friendliness where statesmanship only exacerbates bitterness. Mention may perhaps especially be made of the Work Camp at Marienthal, a hard-hit industrial town in Lower Austria, with poverty far worse than anything in Great Britain. Here a team of nearly seventy Britishers co-operated with a large group of young Austrian unemployed men in the breaking up of a large area of land for the use of the first Austrian unemployed men's Allotment Association. A very fine spirit of international *camaraderie* was developed; and the Austrian Committee responsible for the work, which has the blessing and help of the Austrian government, has asked for 100 British volunteers to continue the work there and (it is to be hoped) elsewhere this coming summer. It will cost each volunteer about £10 for three weeks, including fares. Names should be sent to Hugh Doncaster, Leighton Park School, Reading.

Internationally and between the classes may we try more and more in the future the method of reconciliation sanctified by Christ and re-established by St. Francis, when he washed the lepers' sores and sent his followers to work hard on the fields of the peasants, without pay. It is the method of hard manual service, done in menial ways, for the poorest and neediest, without thought of material reward.

J. S. Hoyland.

ON BELONGING.

To be is to belong. Nothing exists by or for itself. Membership in the universal scheme of things is inevitable. We ourselves are organic parts in a Living Whole. Four things of commanding importance are implied in this statement:

I. We belong to Nature. This relation is vital and indissoluble. No more true is it that a rose bush or a tree belongs to Nature than do we. Animals, poets, and little children have an instinct of belonging. The price we pay for sophistication is often the utter loss of this sense. Here and there those who have "become as little children" have attained it or regained it. St. Francis felt his kinship with birds and with "Brother Sun". His heart sang a canticle to every created thing. The aboriginal sense of solidarity with Nature is the birthright of innocence. One who has this sense lives a charmed life. To him it is given

> To see a world in a grain of sand,
> And a heaven in a wild flower:
> Hold infinity in the palm of his hand
> And eternity in an hour.

II. Further, this sense of oneness with Nature is, in its highest expression, spiritual. Wordsworth had it in a superlative degree:

> I have learned
> To look on Nature not as in the hour
> Of thoughtless youth.
> I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts, a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky and in the mind of man,
> A motion and a spirit that impels
> All thinking things, all objects of all thought
> And rolls through all things.

The profound German thinker Gustav Fechner believed that all celestial bodies were instinct with intelligence, and he spoke of "Mother earth" not in a figurative but in a literal sense. In whole and in part it was an "experienceable universe" in which he believed.

To regain this sense of *belonging* to Nature is an achievement worth the struggles of a lifetime. We say "achievement", yet rather is it a *gift* conditioned on a state of mind and heart than by conscious effort or training.

If the human race has an intelligible goal in its upward struggle one of its hall-marks will certainly be this sense of kinship with

Nature. All along the pathway of history forerunners of this open vision have appeared, and those who have entered most deeply into the meaning of life through joy or sorrow have had glimpses of the "vision splendid" wherein the drab world of the common day has been exchanged, even though for a few fleeting moments, into one "apparelled in celestial light", where everything belongs to everything else and separation is an absurdity.

A striking instance of such experience is related by the distinguished American authoress, Mary Austin, as she records what happened to her one morning far back in childhood when she was five or six years of age.

> It was a summer morning and the child that I was had walked down through the orchard alone and come out on the brow of a sloping hill where there was grass and a wind blowing and one tall tree reaching into infinite immensities of blueness. Quite suddenly, after a moment of quietness there, earth and sky and tree and wind-blown grass and the child in the midst of them came alive together with a pulsing light of consciousness. There was a wild foxglove at the child's feet and a bee dozing about it, and to this day I can recall the swift inclusive awareness of each for the whole—I in them and they in me, and all of us enclosed in a warm lucent bubble of livingness. I remember the child looking everywhere for the source of this happy wonder, and at last she questioned—"God?"—because it was the only awesome word she knew. Deep inside, like the murmurous swinging of a bell, she heard the answer, "God, God . . . . ". How long this ineffable moment lasted I never knew. It broke like a bubble at the sudden singing of a bird, and the wind blew and the world was the same again—only never quite the same.

Another instance is related of himself by Dr. Richard Maurice Bucke, the Canadian psychiatrist, in *Cosmic Consciousness*:

> It was in the early spring, at the beginning of his 36th year. He and two friends had spent the evening reading Wordsworth, Shelley, Keats, Browning, and especially Whitman. They parted at midnight, and he had a long drive in a hansom (it was in an English city). His mind, deeply under influence of the ideas, images, and emotions called up by the reading and talk of the evening, was calm and peaceful. All at once, without warning of any kind, he found himself wrapped around as it were by a flame-coloured cloud. For an instant he thought of fire, some sudden conflagration in the great city, the next he knew that the light was within himself. Directly afterwards came upon him a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination quite impossible to describe . . . . Among other things he did not come to believe, he saw and knew that the Cosmos is not dead but a living Presence, that the soul of man is immortal, that the universe is so built and ordered that without any peradventure

all things work together for the good of each and all, and that the foundation principle of the world is what we call love and that the happiness of everyone is in the long run absolutely certain.

It is significant that William James was greatly impressed with Dr. Bucke's book, which was first published in 1901 : it discussed the significance of cosmic consciousness, and recorded instances of those who had possessed it in a marked degree during a span of twenty-five centuries. Of it James wrote to the author :

> I believe that you have brought this kind of consciousness "home" to the attention of students of human nature in a way so definite and inescapable that it will be impossible henceforward to overlook it, or pooh-pooh it entirely away.

These examples, with countless more that might be cited, demonstrate that there is a type of human consciousness, destined perhaps to become universal, in which the sense of *belonging to the universe,* with all that this relation implies, is absolute and is attended by intellectual illumination and exultant joy.

III. This leads directly to a third corollary of the fact that we belong to a Living Whole, namely, that *we belong to each other.* This sounds simple enough, but there is no fact so fundamental to a true conception of life as this, and no fact so fraught with practical implications. At the same time it is a fact that plumbs down into the mysterious depths of being, raising questions that we cannot answer but which it is an ennobling discipline even to think about. What is this "myself" I talk about? How shall we conceive the relation of one self to other selves? If we could answer these questions we should have an open sesame to the deepest problems of life—we should "know what God and man is."

Edward Carpenter, commenting on his use of the word "I" in *Towards Democracy,* identifies it sometimes with Nature, so intense is his consciousness of being organic with the system of created things. Sometimes, so absolute is his sense of kinship with mankind, that he seems to feel almost a fusion of himself with others :

> If I am not level with the lowest I am nothing; and if I did not know for a certainty that the craziest sot in the village is my equal, and were not proud to have him walk with me as my friend, I would not write another word—for in this is my strength.

To "common sense" this sounds like nonsense, and yet it is directly in line with the highest type of mysticism, as it has to do with the relation of the self to other selves. Perhaps the saying in the Gospels, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me", may suggest to us that spiritual paradox wherein selves may blend with each other not only without

loss of personal identity but with mutual enhancement of personality.

Our logic-chopping methods, good and indispensable for mundane practicalities, must be left behind when facing the mystery of personal relations in a spiritual universe. Here experience has an immanent logic of its own which does not follow the methods of syllogistic reasoning. Belonging has profound significance for life in a world of associated and, shall we say, interpenetrating selves. By the very structure of reality we are members of one another, and to become consciously and co-operatively so is the triumph of personal and social life.

What is the matter with civilization to-day? We do not need to go to theology or to textbooks on economics and sociology for an answer. "The very stones" might tell us. The voice of science is proclaiming from atoms to stars that we live in a mutually interdependent universe and that there is no reality anywhere without relatedness and reciprocity.

Illustrations of this fact are everywhere at hand. Music is a matter of relationship between tones. Tones *belong* to each other in inviolable ways. To strike a key on the piano is not to make music. Music is so to strike a series of keys as to express certain relations between tones—to exhibit how they *belong to each other*. This is true from the simplest melody to the most complex symphony. The master composer is one who has a profound sense of tone relationships, who can marshal his cohorts of sound through the symbolism of musical notation into enduring patterns.

So is it with painting and the allied arts. Everywhere it is a matter of relation. To appreciate a great painting is to be able to see "what happens between the colours". Everywhere we are facing that intangible but most real thing, *relation*—that something that exists between the notes of a melody, the colours of a painting, the words of a literary production, and supremely between persons. In each instance to disregard these fundamental relations is to invite certain and instant defeat.

Can we, in a world of heterogeneous personalities, divided by barriers of race, culture, religion, nationality, temperament, conflicting interests, and a thousand and one idiosyncrasies, can we nevertheless become so related to each other as to constitute an organic whole, each several individual, race, nation, group functioning as a part of a Great Totality?

In all men, however differing otherwise, there is something basic that enables us to say "mankind" and that constitutes us members of one another. Deny this kinship as we may, the miseries following this denial are proof of a relationship that is constitutional and that cannot be ignored with impunity. Ever since Cain said "Am I my brother's keeper?", repudiating a relationship that was inalienable and the practical denial of which made him an outcast on the face

of the earth, the same implicit lie has wrought havoc and dismay wherever it has been voiced.

Those who have seen deepest into life have been most certain of the indissoluble relation of man to his fellow-man. To the insight of the mystic man not only belongs to his fellows as friend belongs to friend, but he belongs to them whatever their race, character, or condition in a way that puts all our canons of reason and common sense to confusion. Listen to Walt Whitman, in his *Salut Monde,* as, after surveying in thought men of all races, all times, all occupations, all conditions, he voices his sense of an essential and inalienable relation to them all:

> My spirit has passed in compassion and determination around the whole earth;
> I have look'd for equals and lovers, and found them ready for me in all lands,
> I think some divine rapport has equalized me with them.

In a world where *belongings* are the centre of interest and acquisitiveness is the supreme characteristic of the age, our deepest need is recognition of the inexorable fact that we belong to one another by a cosmic law that cannot be broken. We may break ourselves *upon* this law by trying to escape it, but we cannot break the law any more than we can break the law of gravitation by jumping over a precipice.

The truth of human solidarity awaits the motive power capable of making it the regulative principle of human conduct. Religion is this motive power. The time has come when all great religious groups throughout the world should pool their moral forces for the redemption of the race. Essential religion operates as a social ethic and a social dynamic and the fate of civilization hangs on the question whether religious bodies in their widely variant forms will so function.

Modern nationalism, political and economic, is the apotheosis of the egoistic principle. It is the collective denial of the fundamental fact of human solidarity, and the social task of religion is to break down the barriers that thwart the interflow of human feeling and co-operative effort toward a federated world grounded in the principles of justice and a fair deal for all.

How far the social order can be Christianized is a moot question. To what extent the brotherhood of man can be realized in group relations is to-day being debated as never before. Reinhold Niebuhr represents the left wing in this debate. He holds that collective man can never be Christianized. The best we can do is to ameliorate the inevitable struggle for power implied in group life. The Christian ethic may be approximated in individual life but is and always will be alien to the mind of the group, which must be coerced (violently if not non-violently) to surrender its selfish power in the interest of

justice for all. In Niebuhr we find this view-point argued with acumen and passion.

On the other hand are those who insist that such a position is a misreading of the Gospels, which declare the coming of a new social order, the Kingdom of God on earth, to be realized in social relationships as well as in individual life. Such an one was Walter Rauschenbusch. "The social Gospel", he says

> is based on the belief that love is the only true working principle in human society. It teaches that the Kingdom of Evil has cast love aside and employed force because love will support only a fraternal distribution of property and power, while force will support exploitation and oppression. If love is the fundamental property in God, it must be part of the constitution of humanity. Then it cannot be impossible to found society on love. The atonement is the symbol and basis of a new social order.

Whatever form the New Society will assume it will be one in which the primal rights of personality, in contrast to the rights of property, will be recognized and secured. Until that day wars and rumours of war will be with us, for war is based on a denial of the meaning and value of personality. The fundamental conflict of the world is for the rights of persons as such. Whatever stands in the way of these rights is evil and must be destroyed. George A. Coe, writing in *The World Tomorrow*, has put it thus:

> The idea of the sacredness of constitutional, statutory, or judicial formulas is an ethical monstrosity. Nothing in the world is sacred but persons and the primal bond that, statute or no statute, makes us members one of another.

Let it be reiterated, the acid test of any social measure or system is this: does it, or does it not, recognize and conserve as its first obligation, the rights of persons? By this test capitalism, socialism, fascism, communism, democracy, and every other formula for social control must be judged. With this as touchstone we may examine, without prejudice or partisan bias, every social scheme. We will be neither terrified by names nor hypnotized by plausible propaganda. Anything that serves the high ideals of personality is good, anything that thwarts and denies these ideals is bad.

We refuse to be the slaves of words. Communism, for instance. To most people on this side the Atlantic the image conjured up by this word is that of a man with a red flag breathing out cruelty and slaughter for all who disagree with him. We do not pause to consider the derivation of the word, its essential meaning, its various interpretations, the historic and contemporary efforts to realize it in group life, and its relation to the highest ethical and religious ideals we cherish. Such a course would inevitably convince any candid mind that there are communists and communists, and that communism in

idea and in concrete form is something to be studied and not something to be summarily and angrily condemned.

We might profitably reflect that Christianity began as a communist group, and that wherever to-day we find life organized in larger or smaller groups on the principle of sharing instead of competing, we have communism in principle. "It is nothing short of funny", says Walter Rauschenbusch, "to hear the men who ceaselessly glorify the home, the school, and the church, turn around and abuse communism".

That all experiments in social control have so far failed to make "justice roll down like a mighty stream" is too evident for remark. Perhaps the most pertinent thing to say would be to quote the words of Lowell, "New times demand new measures and new men", but we would reverse the order—new times *demand new men and new measures*. Personality must precede programme if the latter is to be effective. Men of prophetic spirit and high intelligence, men keenly alive to the fact that we have been launched into a new world and who can inspire the people and lead them into the shaping of a new world order—these are the men for whom we are waiting. The new pattern of social life will be woven when creative human spirits, not demagogues, determine the design and direct the weaving of the web.

"Victory through solidarity" is the expressed or implied slogan of every militant group in the world to-day. To make this slogan inclusive of humanity is the task and will be the supreme achievement of our age. To follow its implications in every range and realm of human life would be to approximate heaven on earth; to disregard and repudiate them is to tread the flagstones leading to hell.

The cosmic scheme of things is a system of universal co-implication. Nothing exists that is not related to everything else. It takes a universe to make a mote dancing in a sunbeam. This is implied in Prof. A. N. Whitehead's "principle of concretion" and finds poetic expression in Tennyson's "flower in the crannied wall". The same truth is voiced in Emerson's "Each and All", the thought of which is summarized in the lines

> All are needed by each one,
> Nothing is fair or good alone.

Nothing but a spiritual philosophy that starts with the postulate that belonging is the prime principle of the cosmic scheme can hope to salvage a wrecked civilization and rear on its fragments a just and stable social order.

A major modern prophet who in effect voices this contention is Albert Schweitzer, philosopher, theologian, musician, and doctor of medicine. "The root idea of my theory of the universe", he says, "is that my relation to my own being and to the objective world is

determined by reverence for life". Here is a principle at once rational and ethical, which, if universally applied, would at once dissolve every form of destructive prejudice, exorcize the spirit of political nationalism that is fast driving humanity into another fratricidal war, demolish the economic barriers that now divide the nations into rival groups bent on exploiting each other, and lay the foundation for a new civilization based on mutualism in pursuit of the good life.

Schweitzer arrived at his controlling idea after much travail of soul. He has told the story in *Out of My Life and Thought.* Burdened with mental effort to find some principle that would bring unity into his thought world and be a practical basis for an ethical system adequate to meet the need of a world in ruins, he boarded a slow-moving barge on one of the African rivers if possible to think the thing through. His own words best record the result:

> Slowly we crept up-stream, laboriously feeling—it was the dry season—for the channels between the sandbanks. Lost in thought I sat on the deck of the barge, struggling to find the elementary and universal conceptions of the ethical which I had not discovered in any philosophy. Sheet after sheet I covered with disconnected sentences, merely to keep myself concentrated on the problem. Late on the third day, at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed upon my mind, unforeseen and unsought, the phrase, "Reverence for life". The iron door had yielded: the path in the thicket had become visible.

In one intuitive flash Schweitzer had seen the unity of all life and creative imagination crystallized for him an ethical maxim—*Reverence for life*—in which he recognized the regulative and universal principle of a regenerated social order.

Whatever the pattern our chaotic world-life will assume as the swiftly darting shuttles weave the web of a new social order it will be the human answer to the question asked at the dawn of social intelligence and repeated in every subsequent era and never so insistently as to-day, "Am I my brother's keeper?"—*Do I belong?*

IV. There is one more step in this matter of belonging. Indeed it is, logically, the first step, and one implicit in each of the preceding steps. We belong not only to Nature and to each other but we belong in a basic sense to a Whole, immanent in and transcending each part. Out of this relation is born religion, which in its most authentic and exalted form is the conscious response of the total self to the Whole of which it is part. This relation is as inescapable as that of the living cell in the living body, and when consciously recognized and responded to it constitutes the supreme beatitude of life. If there be one experience in the phenomenal world where the human spirit touches reality it is here. Here every other belonging finds its ultimate basis—its *fons et origo.* All other relations are

predicated of and made claimant by this root relation wherein each part exists and derives its meaning from a final and inclusive Unity.

However wide the varieties of religious experience, the essential significance of each is the same—the sense of belonging to a Whole immanent in and transcending each part, from which comes life, succour, and power. Whether it be Spinoza, the "God-intoxicated" man, worshipping the Cosmic Order; whether it be that other "God-intoxicated" man, the Egyptian prophet-king, Ikhnaton, living in the fourteenth century before the Christian era, worshipping the all-fructifying Spirit of Light proceeding from the sun; whether it be St. Francis of Assisi transformed by the sense of the Universal Presence revealed in every created thing; or whether it be the humblest man whose life is guided and made radiant by a power he would never attempt to define—everywhere the authentic sign is the same, a conscious relation, amid a world of relativities, to an absolute Unity which has made and can remake the self and its world.

The logic of this relation seems to be irrefutable. If we stop with humanism and say that the final truth of belonging is a matter of human relationships, we are left with a truncated world. Completion requires a Cosmic Life in which human lives are rooted, to which they owe their existence and from which they draw inspiration and power—in which they "live and move and are".

Prof. W. E. Hocking, of Harvard, has put the matter compellingly in sentences taken at random from his writings:

> Cut off the infinite fringe of human existence and you cut the nerves even of its present worth, for the meaning of the part is determined by its commerce with the whole.
>
> That human life is of supreme worth *per se* is the illusion of humanism. I would almost say that the supreme worth of human life is best represented by man worshipping. Religion is our relation, through symbolism, to the highest realities of the universe.
>
> Whether men shall come to look upon their lives in terms of a cosmic demand and also in terms of a cosmic concern for their good, is no less a matter than the life or death of human society.
>
> The proof of . . . this relation to reality . . . is that in meeting my world divinely it shows itself divine. It supports my postulate.

The social significance and value of humanism is not that it has got rid of God but that it has squarely defined the issue of the hour by shifting the question of the salvaging of civilization from a transcendent deity supposed to work apart from human instrumentality to the creative human initiative and collective organizational genius of human beings.

The same emphasis is voiced by the theist who says that the Whole functions *through* its parts and *only so can realize its purpose*.

The relation of the human part to the Whole is that of the cell to its organism. So conceived, and granting the thinking, willing human cell the power of initiative, we have a world waiting for creative planning and for a world organization that shall fulfil the purpose of the Whole which functions for human ends through its cells. However the matter may be put we have three factors: (1) The Living Universe; (2) Human spirits as functional parts of this living universe; (3) Social destiny as dependent on the vital functioning of these cells in a system where relatedness or mutual belonging is the basic fact that gives meaning to the whole and to its parts.

From first to last the mysterious universe in which we find ourselves is a system of relationships. Indeed, so true is this that it may be doubted whether, in the light of the revelations of modern physics, life may not more truly be conceived in terms of relations than in any other way. As a recent writer has said: "Substantial matter is gradually shredded away, structure and relations only are left."

If in painting "the greatest thing is to see what happens between the colours", it is also true that what happens between us and the physical world, between us and the psychical influences that surround and penetrate us, between ourselves and other selves in individual and group life, between us and the Spirit of the Whole—it is in these relations that life finds its essential significance. The imponderable represented by the preposition *between* is what counts. Adjustment of parts to each other and to the Living Whole is life's central challenge and final achievement. To be is to belong, and consciously and of free choice to belong is truly to be. Amid the welter of contemporary thought and procedure the fundamental alternative is integration or disintegration, and the most searching question we can ask is *Do we,* WILL WE, *belong?*

W. W. WILLARD.

Mr. Henry B. Sharman's *Jesus as Teacher* (Harper, $2) presents the Jesus of the Gospels in the words of the Gospels. The story is as the English revised version tells it, save that repetitions and all sayings and episodes repudiated by general scholarship are omitted. The result is a portrait of Jesus astonishingly vivid. The book is not primarily for the learned—the results of the methods of *Formgeschichte,* for instance, are quite neglected—but to those people, young and old, who wish to see Christ as the authors of the Gospels saw him, it brings a grateful opportunity. Incidentally, the text, hand-set in Foundry Garamond type, is a triumph of the printer's art.

DOUGLAS HORTON.

WILLIAM GODWIN—SENTIMENTALIST.

DIED, 7TH APRIL, 1836.

WILLIAM HAZLITT, in a brilliant essay on William Godwin in *The Spirit of the Age*, first published in the *New Monthly Magazine* in 1825, says of his old friend:

> Five and twenty years ago he was in the very zenith of a sultry and unwholesome popularity . . . wherever liberty, truth, justice was the theme, his name was not far off . . . Now he has sunk below the horizon, and enjoys the serene twilight of a doubtful immortality . . . Mr. Godwin is to all ordinary intents and purposes dead and buried; but the author of *Political Justice* can never die.

Even thirteen years earlier the young Shelley, in an extravagant letter to Godwin, spoke of the "inconceivable emotions" with which he had learned that the author of *Political Justice* was alive:

> I had enrolled your name in the list of the honourable dead.

Sic transit gloria mundi. Hazlitt himself died in 1830; Godwin lived on until 1836, esteemed and pitied by a small and ever-decreasing band of distinguished literary friends, most of whom he outlived, but forgotten by the world that had once, for a short time, placed him on the highest pedestal of honour.

To-day not only Godwin the man, but also the author of *Political Justice*, is dead and buried. Whenever he is brought to life again it is usually by critics who wish to curse his influence on English letters. For *Political Justice* was one of the seminal books in our literature. It fell to the ground and died, but its harvest, for good or bad, sprang up over a wide field.

Godwin's story is pathetic. He was defeated by those who disagreed with his theories. He never ceased to protest that they misinterpreted his teaching. Yet right up to the present day the process of denigration has continued, and it is assumed almost universally that the effects on literature of Godwin's work were mischievous.

A first hand study of Godwin's main works and an examination of his contemporary influence leads to the conclusion that the old prejudice has persisted. He was beaten by the spirit of his age. At the turn of the century and for long afterwards political animus vitiated literary criticism; only those who have troubled to read contemporary reviews can realize how much. An impartial appraisement of a treatise on social philosophy was almost impossible: "The circumstances of the time . . . transmuted a philosophical treatise into a political pamphlet".[1]

1 Sir James Mackintosh in the *Edinburgh Review* (October, 1815).

Has the man who wrote *Political Justice* ever had justice done to him? The question is of some interest to Independents as well as to men of letters in general.

William Godwin was born 3rd March, 1756. His paternal grandfather, also William, a friend of Isaac Watts, Bishop Butler (of the *Analogy*) and Philip Doddridge, attained some eminence as pastor of a wealthy Independent church in London. His father, although trained by Dr. Doddridge, had no success and was without ambition. He was minister of many small churches in East Anglia, with an income that never exceeded £60 a year. His son afterwards spoke slightingly of his attainments. Thus William was of Independent stock; he was destined to become the most complete independent of them all.

His birthplace was Wisbech (Cambs.). A precocious child, he had no doubt at eight years old that he was consecrated to the ministry. He had read the Bible through again and again, and was familiar with its contents and prose style. He believed that this had a great share in the formation of his character. He was equally familiar with the *Pilgrim's Progress*.

At the age of eleven he was placed under the care of the Rev. Samuel Newton, of Norwich, who was well qualified in character and attainments to make the best of the remarkable boy. But in addition to much sound knowledge he instilled into young Godwin the Sandemanian principles in theology—a creed which, said Godwin later, in one of his rare humorous sentences,

> After Calvin had damned ninety-nine in a hundred of mankind, has contrived a scheme for damning ninety-nine in a hundred of the followers of Calvin.

In 1775 he entered the Hoxton Academy and came under the influence of Dr. Andrew Kippis, a man of strong character and a versatile scholar. During his course of five years Godwin outstripped all his contemporaries. He studied hard and methodically, gaining a cosiderable knowledge of history and the classics, as well as of theology and metaphysics.

He left the Academy at the age of twenty-three, still a Sandemanian, and in politics a Tory. But these ideas, which the lectures of his professors and the arguments of his fellow-students had failed to break down, soon crumbled under the influence of the world's life. "My toryism", he wrote later,

> did not survive a year, and between my twenty-third and twenty-fifth year my creed insensibly degenerated on the heads of the Trinity, eternal torment and some others.

Between 1778 and 1783 he was minister of Independent churches at Ware, Herts. (barely a year), Stowmarket (two years), and Beaconsfield (nine months). As these frequent changes indicate, he

was unsuccessful. He was not cut out for pastoral work, and, as we have seen, his beliefs were rapidly changing.

It was at Stowmarket that he came under the subtle influence of the French philosophy of Rousseau, d'Holbach, Helvetius, and others. The *Système de la Nature* and *De l'Esprit* in particular shook his faith. A little later he read Priestley's *Institutes* and adopted Socinianism.

Clearly the ministry was becoming impossible and he turned his mind towards authorship. Already, in the intervals between his various pastorates, he had made a start, and had published anonymously a *Life of Lord Chatham*. After leaving Beaconsfield he definitely took to letters. He wrote in one year three novels, which have disappeared, and did a good deal of literary hack-work, writing for *The Annual Register, The English Review* and *The Political Herald*. He joined the group of reformers who met in the "Revolution" and "Corresponding" Societies, and soon became the central figure in a small but remarkable circle of doctrinaire writers, who foregathered in each others' homes, or at the festive board provided by Johnson, Cadell, and other booksellers.

It was here that he first met Thomas Holcroft—bootmaker, pedlar, stable-boy, dramatist, reformer—who came as near to genius as anyone could without quite arriving, and whose unfinished *Memoirs*, completed by Hazlitt, make one of the liveliest short lives in our language. Godwin and Holcroft knew Thomas Paine, and helped to revise the manuscript of his *Rights of Man*, toning down some of its more offensive and dangerous passages. These two met daily, and did their main work in collaboration. Whilst Godwin worked out his revolutionary ideas in his formal treatise, Holcroft introduced them all into *Anna St. Ives*, a novel of seven volumes, interesting and lively in spite of its great length[2]. Under Holcroft's influence Godwin became for a short time a "complete unbeliever"; but he explained later, he was "an infidel to creeds only, not to God".

When the French Revolution came Godwin, with nearly all England, welcomed it with enthusiasm, yet with some fear. Godwin, earlier even than Burke, foresaw the dangers that lay ahead. At the end of the year 1789 he wrote in his diary:

> The year of the French Revolution. My heart beat high with great swelling sentiments of liberty. I had been for nine years a republican . . . Yet far from approving all that I saw even at the commencement of the Revolution . . . I never . . . ceased to disapprove of mob government and violence . . . I desired only such political changes as should flow from the clear light of understanding and the erect and generous feelings of the heart.

2 It is a pity that Holcroft's novels have disappeared. They stand behind much of the poetry of J. R. Lowell, and seem especially to have inspired the *Biglow Papers*. Holcroft was an ardent pacifist, as indeed were most of the doctrinaire school.

I find amongst the doctrinaire novelists the background of George Eliot, much of Dickens, and of Nathaniel Hawthorne—to name only a few writers who built on them.

This early note is interesting in view of the charges of inciting to rebellion which were made against him later.

In November, 1789, Dr. Price, at the annual meeting of the Revolution Society, preached the famous sermon in which he hailed the French Revolution as the coming of the salvation of the Lord. Burke, thoroughly alarmed, sat down to frame a rejoinder which should expose Price and his friends "to the hatred and ridicule of the whole world". In his *Reflections on the French Revolution* (published November, 1790) he fell upon the French reformers and produced an eloquent defence of tradition, while from time to time his argument carried him to the heights of political philosophy, to sound the alarm against the abstract reasoning of the doctrinaires.

At once there arose a veritable battle of the books. There were thirty-eight answers to Burke and an unknown number of supporters. The most influential reply was Paine's *Rights of Man*; the cleverest, on legal lines, was the *Vindiciæ Gallicæ* of Sir James Mackintosh. Both these appeared within five months of the *Reflections*. But both were forestalled by a woman. Mary Wollstonecraft, who became later the wife of Godwin and the mother of Mary Shelley, only a fortnight after the issue of the *Reflections* published her *Rights of Man*, a vigorous if hasty defence in the spirit of Rousseau. These were the most famous replies to Burke, as they were the earliest.

Whilst the literary battle was raging outside, Godwin was working quietly at his *Political Justice*. Its inception in July, 1791, was due no doubt to the desire to publish an answer to Burke that should be more fundamentally effective than the others. But Godwin had a more serious purpose in mind. He was ambitious to make a permanent contribution to political philosophy, and "to place the principles of politics on an immoveable basis".

He took sixteen months over the task, writing with painstaking care only a few pages each day, lest he should cheat the world of his best. Yet afterwards he lamented that he had been led by undue haste into errors which he felt it incumbent on him to correct in the second and third editions[3].

Political Justice was published in 1793 and made Godwin at once the most famous writer in England. Its success was amazing, since the government, panic-stricken by now, was doing its utmost to suppress Jacobinism. The English "Age of Terror" had begun. Godwin escaped prosecution owing to the high price of his book. When the question was debated in the Privy Council, Pitt observed that a three-guinea book could never do much harm among those who had not three shillings to spare. Yet more than 3,000 copies were

[3] 1795 and 1797. Every writer I have read—even Mr. Ford K. Brown in his excellent *Life* (1926)—thinks that there were only these three English editions, and that it has never since been reprinted. My own copy is called the "Fourth Edition." It was published in London in 1846. No one seems to know of this issue. Examination proves it to be a reprint of the third edition of 1797.

quickly sold. It filled with enthusiasm ardent young spirits at the universities, who were already familiar with the writings of Rousseau. It influenced scholars so different at Malthus, Crabb Robinson, and Dr. Chalmers, the Scotch theologian. It inspired the youthful S. T. Coleridge and Southey, with a few friends, to plan their scheme of a Pantisocracy[4]. The young Wordsworth, on his return from France probably sought Godwin's acquaintance; he certainly studied his doctrines and was deeply influenced by them. Twenty years later P. B. Shelley discovered the book. He read it through every year of his life and put almost all its doctrines into his poetry.

It was not only the intellectuals who read it. Pitt was mistaken. Working men clubbed together to buy a copy and discussed it in their political Associations all over the country. It opened a new world to their astonished sight. It made them feel that

> Truth, moral truth, had here taken up its abode; and these were the oracles of thought.

What was it that awakened such enthusiasm? For in the book itself enthusiasm is rigidly suppressed. Its foundations in French and English philosophy were confessed in the Preface and have been adequately commented upon by others[5]. *Political Justice,* says Sir Leslie Stephen,

> is an attempt to frame into a systematic whole the principles gathered, and may be regarded as an exposition of the extremest form of revolutionary dogma.

Whatever Godwin derived from others, the book reveals a masterly independence of mind, and he reached conclusions that were new and startling even in a revolutionary age.

He commences with two main principles. Firstly, man is the creature of environment—"The characters of men originate in their circumstances". Secondly, "The voluntary actions of men originate in their opinions or understanding—hence truth and reason govern choice". "Truth is omnipotent". Therefore man is perfectible, or capable of perpetual improvement. Reason is the light and guide of men and is a sufficient force to banish all evil—for evil is the result of error.

Upon this basis of rationalism, Godwin proceeds to build up a rational world, in which men would be moved entirely by the spirit of "universal benevolence", for, rationally, the end of life is pleasure or happiness, and morality is "that system of conduct which is determined by the greatest general good".

4 An ideal society to be formed on the banks of the Susquehanna—"a social colony in which there was to be a community of property and where all that was selfish was to be proscribed." The scheme was abandoned owing to lack of funds and to parental veto.

5 *E.g.,* by Sir Leslie Stephen, *English Thought in the Eighteenth Century,* II, 266-279; H. N. Brailsford, *Shelley, Godwin and their Circle.*

It is not surprising that with these ideas as the starting-point Godwin has much to say about duty. Here he is the forerunner of Carlyle, who knew him in his old age. Nowhere is Godwin's independence more marked than here. For a generation the most popular creed had been an absolute belief in the Rights of Man. Godwin examines the subject carefully, and decides that man has no rights, except to be free to do good; that is, to minister to the general happiness. Even the right to life and liberty he will allow only on this condition; otherwise a man has no right even to live. To this end he allows also the "right of discretion", or freedom of thought—"the inalienable right of private judgment". A man must be free to do what he judges to be good. Hence every man should stand by himself and rest upon his own understanding.

It is impossible to give here any detailed account of this rational Utopia, where everyone lives for the happiness of all. It is shown that in such a world all our institutions would be wiped out—kings, governments, armies, force of every kind. Promises and contracts would be seen to be immoral as pledging the future and crippling the action of reason: hence marriage would go, as a promise binding the future and "giving no room for repentance". Even family affection would be subservient to universal benevolence.

More than thirty years later Hazlitt said[6] that the main objection to *Political Justice* was not moral, but practical:

> It was as if an angel had descended from another sphere to promulgate a new code of morality . . . and who, unconscious alike of the artificial strength and weakness of man's nature . . . should lay down a set of laws and principles of action for him as if he were a pure spirit . . . It is a consummation devoutly to be wished, and Mr. Godwin is not to be blamed for having aspired to it. We meet him on the ground not of the desirable but of the practical. It were better that a man were an angel or a god than what he is; but he can neither be one nor the other.

Coleridge, in a letter to Godwin, 13th October, 1800, had compressed into a single sentence a similar view: "Every man in his heart is in favour of your general principles".

It was this idealism that won for Godwin the discipleship of the young. Coleridge has left on record that Godwin was known at the Universities as "The Great Master". Crabb Robinson wrote:

> I read a book which gave a turn to my mind and in effect directed the whole course of my life. It made me feel more *generously*. I had never before, nor, I am afraid, have I ever since, felt so strongly the duty of not living to one's self, but of having for one's sole object the good of the community.

Shelley recorded that he found in *Political Justice* a book calling him away from dreamy romance to duty.

[6] *Edinburgh Review* (1833). In a review of Godwin's novel, *Cloudesley*.

It is this feature of his idealism which raises Godwin above his philosophical antecedents. To emphasize this is the main purpose of this article, since it has been insufficiently recognized, even when not entirely neglected, by the critics. In interpreting Godwin due weight has never been given to the influence of his early training. Throughout his life he persisted in calling himself a Dissenting minister; it was said derisively that he looked like one!

There are traces in his book of the old Sandemanian views; but that is too big a subject. It may, however, be mentioned that Wordsworth, then an eager disciple, advised a fellow-student to burn his books on Chemistry and read Godwin on Necessity.

The direct influence of Scripture is clear. To quote Hazlitt again:

> *Political Justice* is a metaphysical and logical commentary on some of the most beautiful passages of Scripture.

The Christian ethic was all the time at the back of Godwin's mind. Scripture is quoted sometimes, but often the reader's mind flies off to New Testament parallels. One or two examples will suffice as proof of this. In examining the question of justice among individuals he says:

> A comprehensive maxim which has been laid down on the subject is that we should love our neighbours as ourselves, but this maxim . . . is not modelled with the strictness of philosophical accuracy.

He proceeds therefore to give the philosophical model to the popular maxim. Take this on Rights:

> Few things have contributed more to undermine the energy and virtue of mankind than the supposition that we have a right to do what we will with our own . . . We have nothing that is, strictly speaking, our own.

He does not quote here, but as one reads the whole passage one can have no doubt about the influence of *I Cor.* 4^{7}; *I Pet.* $4^{8\text{-}10}$, and *James* 2^{15}.

> To whom does a loaf of bread justly belong? To him who wants (needs) it most.

Here he quotes *Mk.* 10^{21} and *Acts* $2^{44\text{-}5}$.

Godwin's view of property is the Christian view of stewardship; and his "neighbour" is the neighbour of the Good Samaritan—"the man to whom I can do most good".

Even in his argument that private affections should give place to universal benevolence—which brought down upon him the greatest ridicule—the influence of the New Testament can be seen, though nobody seems to have noticed it[7].

This is the principle behind Godwin's philosophic anarchy, as it was later behind that of Tolstoy. In an ideal world laws would be

[7] See, *e.g.*, *Matt.*, $12^{46\text{-}50}$.

unnecessary, because universal benevolence would govern all. In other words "Love worketh no ill to his neighbours, therefore love is the fulfilling of the law" (*Rom.* 13[10]).

These considerations make it clear that whilst Godwin commenced to build upon a rationalist foundation his superstructure is sentimental, or romantic. He himself admitted that he was carried away by his subject. To pursue his main thesis of universal benevolence to its furthest conclusions in logic was a justifiable exercise in philosophical analysis, however startling the conclusions might prove to be. Hence the gibes at his "gorgeous bubbles"—by Saintsbury, Leslie Stephen, and others—are beside the point. His scheme was impracticable because it was ideal. But that is a common criticism of the Christian ethic also, the implications of which Godwin was pursuing relentlessly. The world being what it is, his schemes were absurd. But Godwin, like all the doctrinaire reformers, held that the world as it exists is absurd, and that the whole basis of society is irrational and therefore evil.

A book which criticized all existing institutions provided plenty of ammunition for enemies. The whole literary world was divided into two parts, the followers of Godwin and the supporters of Burke—Jacobins and anti-Jacobins. The battle of the books broke out afresh, the weapons being now, not formal treatises, but novels—the new literary medium whose true artistic function had not yet been decided. Hundreds of novels with a didactic political purpose poured from the press. If superiority in number and quality had availed, the disciples of Godwin would have won hands down. But they had against them not only the literary supporters of Burke, but also the revulsion of feeling caused by the Reign of Terror in France. Against them also was their own impracticable idealism. They would have no truck with expediency—which was Burke! The repressive measures of the Government, and all the anti-Jacobin campaign in politics and in the literary reviews, completed the rout. Godwin spoke truly when he said in a dignified *Reply* to an attack on his philosophy by his quondam friend Dr. Parr:

> I have fallen (if I have fallen) in one common grave with the cause and the love of liberty.

That was in 1801. So soon Godwin's sun had set.

He was defeated by ridicule, not persecution. The tone of the criticism of him can be illustrated by a brief quotation. In 1797 appeared anonymously a novel entitled *Vaurien* (Good-for-nothing). It was written by Isaac D'Israeli, and is significant in that it expresses the judgment of a man of liberal mind. It is a clever and amusing satire on the English reformers. Godwin, thinly veiled as Mr. Subtile, is described as a man of regular habits, always sincere and truthful, but preaching wildly revolutionary doctrines. This is a

faithful likeness, but the book indicates the opinion which became general, that Godwin was a man of no feeling.

> He learned to reason, but he forgot to feel . . . In vain he created a being with a petrification for its heart, ice-water for its blood, and clock-work for its motion, which he chose to call a man.

What D'Israeli failed to recognize was the romanticism of Godwin. Godwin afterwards wrote five novels; *Political Justice* might be called the first of six. Yet this is the line that criticism has followed all through, with the result that the critics are brought up against some difficult problems.

For example, in considering the five novels, even Saintsbury, who hated Godwin and all his works, was reluctantly forced to admit that he had a better qualification as a novelist than any other of the revolutionary school. He informs us[8], as a testimony of the esteem in which he was held, that he was once thought to be the author of *Waverley*—"the Great Unknown". Prof. Walter Raleigh considered it a marvel that Godwin,

> holding such views as are seen in *Political Justice*, should have been a fine writer of novels—like a blind man proving a capable painter[9].

This sentimentalism is the explanation. Get to understand the real Godwin and the marvel disappears.

But there are greater difficulties. Prof. H. W. Garrod has outlined carefully and in detail[10] the influence of Godwin on Wordsworth, as shewn in his poems. As a study of the extent of the influence it is excellent, but Mr. Garrod is so unsympathetic that his interpretations must be taken with reserve. A remark of Godwin's own exactly fits.

> No man can completely understand the character of him with whom he has no sympathy of views.

Political Justice lives for ever in the work of Shelley. Mr. H. N. Brailsford's happy sentence[11] is no hyperbole:

> To attempt to understand Shelley without the aid of Godwin is a task hardly more promising than it would be to read Milton without the Bible.

What then are we to make of Mr. Garrod's opinion[12] that "Godwin is a disease of English poetry for thirty years"? Is all Shelley's poetry diseased? Also what of "Tintern Abbey"? Godwinian, yet usually regarded as one of Wordworth's best. Indeed, during most of the decade when Wordsworth's finest work was done he was under Godwin's influence.

8 *The English Novel*, 169.
9 *The English Novel*, 244.
10 *Wordsworth: Lectures and Essays* (1923).
11 *Shelley, Godwin and their Circle*, 212.
12 *Op. cit.*, 67.

Mrs. O. W. Campbell in her excellent study of Shelley[13] is little less severe. It would seem that the critics see Godwin still through anti-Jacobin spectacles.

On the other hand, we have Mary Shelley's word for it that "all Mr. Godwin's inner and private feelings were contrary to the supposed gist of his doctrines". Godwin was himself the first to acknowledge that he had given just cause for criticism in making reason the sole foundation of life, and in "not yielding a proper attention to the empire of feeling". He determined to correct the error, and did so in all his novels after *Caleb Williams*. *St. Leon* (1799) was written to prove the necessity of private affections, and, together with *Fleetwood* (1805), depicts marriage in glowing terms. No one, or almost no one, has commented on his last three novels, *Mandeville* (1818), *Cloudesley* (1830), and *Deloraine* (1833). Perhaps no one has read them; they are difficult to find. But in them all there are beautiful women. All Godwin's women characters are excellent: intellectual, tenderly affectionate; and all have an elevating influence—man's equal, or indeed superior, partner, not his slave. During his long life Godwin counted in the number of his friends many clever and remarkable women. In 1797 he had married the beautiful and gifted Mary Wollstonecraft, and had been bereaved after only a few months of perfect happiness. Her portrait is to be seen in the whole character of Marguerite in *St. Leon*, but there is a still more beautiful picture, which no one has ever noticed, in his last novel, *Deloraine*, a most touching tribute by a man seventy-seven years old, looking back to his early days. The mature judgment of Godwin is put almost on the last page of *Cloudesley*:

> The true key of the universe is love. That levels all inequalities, "makes low the mountains and exalts the valley", and brings beings of every age and station into a state of brotherhood.

A man who could write that with sincerity was not "a thinking machine without passions". And what we know of his personal life fits. He was a great lover of children, so that he wrote many children's books. He declared that they were his favourite companions. Many of the most beautiful passages in his novels and letters are about children.

His mind was "fraught with sensibility". He was fifty-three years old when he lost his mother. His tribute to her deserves a place amongst the classic tributes to motherhood—as her many quaint letters deserve a place amongst the records of motherhood.

> While my mother lived, I always felt to a certain degree as if I had somebody who was my superior, and who exercised a mysterious protection over me. I belonged to something—I hung to something . . . The knot is now severed, and I am, for the first time, at more than fifty-three years of age, alone.

[13] *Shelley and the Unromantics*, 52-3, and often.

Most convincing of all is the impression he made on young men and the friendships he formed with them right to the end of his long life. Few men after middle life are able to keep in touch with youth, even if they wish to do so. But to the end young men sought Godwin out, and found sympathy and understanding. "Godwin and his young friends" would be a subject worthy of an article to itself. Never did prejudice lead criticism further astray than when it led Saintsbury[14] to describe Godwin as a "corrupter of youth".

Yes, Godwin was a sentimentalist in the best sense of the word, and at heart romantic. If literary critics and other students of nineteenth century poetry, philosophy, and fiction would examine Godwin's work afresh with this fact in mind it would modify or completely alter their opinion of his influence on subsequent literature, which was deeper and better than has often been realized; and it should solve some of their problems.

Godwin the Dissenting minister. It was at the feet of the so-called atheist Shelley that the Christian poet, Robert Browning, sat. He tells us that Shelley opened up for him "new vistas leading towards the unattainable Best", and he declared boldly, at a time when Shelley was still despised:

> I shall say what I think; had Shelley lived, he would finally have ranged himself with the Christians.

About Godwin, Shelley's father-in-law, who inspired almost all his views, it might as truly be said: Had he lived later, and known something of the historic method of Biblical interpretation, he would not have severed himself from Christianity. His religion was much the same as that of his other disciple Wordsworth,

> a reverent and soothing contemplation of all that is beautiful, grand, or mysterious in the system of the universe, and in a certain conscious intercourse and correspondence with the principles of these attributes.

Compare "Tintern Abbey" with this. His rebellion was against the cruel theology in which he was reared. As we have seen, he had no quarrel with the teachings of Jesus. And near the end, in his seventy-ninth year, he wrote to a bereaved friend, after describing his religious beliefs:

> If I am in error, I am in the hands of God, and I humbly trust that he will see the integrity and honesty of my inquiries.

D. S. Johns.

[14] *The English Novel*, 169.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE CLARK EVANGELISTIC BANDS IN CHINA.

The Clark Evangelistic Bands are so called from the late Mr. Sidney Clark, whose ideas on church planting they embody. He was a Congregational layman whose successful business career enabled him to gratify a passion for the study of missionary principles and policy. He thought deeply on these things, travelled widely, and visited most of the major mission fields, making a special detailed study of the North China plain in addition to prolonged visits to the other L.M.S. areas in China.

Sidney Clark found a tremendous evangelistic problem in China. It is calculated that in its five districts in China the L.M.S. is responsible for the evangelization of something like twenty-five million people. For this task there are about one hundred and ten missionaries in the different branches of work—church, educational, and medical. In the three country fields of Central China, with an estimated population of about five millions, there is a staff of five missionaries. There seemed small likelihood then that these small staffs could be materially increased; there is even less now. Further, for some years the rate of growth in the Christian community had seriously slowed down so that the population had been increasing at a higher ratio than the church community. The accepted methods of church building that had served well for the early period of rapid missionary expansion were proving an inadequate solution to the later problem. Numbers of small churches had been formed and subsidized from mission funds to enable them to secure resident evangelists. The forces of evangelism were thus being immobilized and a thoroughly dependent Church was growing up, showing small inclination to fend for itself and still less to shoulder its proper burden of responsibility for the evangelization of its own people. The Church was suffering spiritually from this attitude of dependence, and the wastage in potential evangelistic power was tragic.

Sidney Clark believed that he saw the way out of this impasse. The Church, he would say, grows only by the passing on from one to another of God's free gift of life. To maintain this life within himself the Christian must pass it on, and to this end he must take up the resources which are his, first in direct communion with God, second in his fellow-Christians through fellowship, third in the written word by his own direct access to Scripture, and fourth in active Christian service. His plan therefore was to develop mobile bands of evangelists to work with the missionary preacher, educationalist, and doctor. These would win groups of believers who, from the start, would be trained to minister to their own spiritual needs in direct approach to God and in spiritual fellowship among themselves. They would be taught to read the Scriptures by a wide use of the phonetic script which L.M.S. missionaries had perfected as a practical instrument of education. By this script an intelligent person is able to become literate in the course of a week or two as compared with the years required to learn to read even simple material through the medium of the Chinese ideographs. They would also be systematically trained for public witness to their faith and for practical service within their community. Two vital points would thus be secured: the man power available for full time direct evangelism would be kept as a mobile unit, and the young Church itself would, as a matter of normal development, become an effective agency for evangelization and shoulder its tasks naturally. It is only as the latter point can be achieved that there is any hope of covering the enormous field that confronts the Church.

Clark not only advocated the principles enunciated above. He made it possible to put them to the test of practical experience. By generous gifts he made provision for the formation of three evangelistic Bands and for their maintenance for a period of twelve years. His hope was that in twenty or twenty-five years it would be possible, in every market town of the area where the Bands worked, to establish a living church, self-supporting, self-propagating, and serving the community. In 1925 these Bands were formed, consisting of about ten men each, in the North, Central, and East China districts where the L.M.S. has work. The first two years were spent in training the raw material of the Bands. Young men who were not already paid evangelists were deliberately chosen for the new venture, but a more experienced leader was put in charge of each Band. Under his guidance the education of the young evangelists has been continued since they started active work by corporate study and in periodic retreats. The first period of field work was of necessity experimental. A new trail was being blazed, a technique had to be hammered out in actual work. Some failures were inevitable. Mistakes had to be made before problems could be solved,

and after the first glow of enthusiasm had cooled less variable sources of spiritual power had to be discovered. Moral breakdown in a few cases was not surprising.

The experiment has been made in a period of almost unprecedented political chaos in China. The violent anti-foreign propaganda of the Nationalist Party threw discredit on the preachers of a "foreign religion", and begot suspicion and opposition among the people. The anti-Christian movement was a phase of that nascent nationalism and was carried through with a bitterness and ability that made active Christian work difficult and, at times, dangerous. Rarely during the period has there been a complete cessation of civil war. Banditry has been rife. Communism, the most relentless and best directed of the anti-Christian forces, was rampant in many areas; in fact, it supplied the main motive power for that movement.

Central China has experienced the full force of the chaos and political upheavals of the past decade, and consequently the Band there has not had the opportunity of putting its principles fully into practice. It has functioned as a single unit carrying on its work of preaching with splendid courage in the face, sometimes, of very grave danger. When any situation became too dangerous by reason of bandits and communists, the Band quietly faded out of the picture and started work elsewhere. This has made a systematic and sustained attack on strategic localities impossible, though many individuals have been won to the faith and a few small groups formed.

On the great North China plain the Band has operated in small units of two or three workers. Of twenty places occupied for varying times, eight have been abandoned as showing no signs of response, but in twelve, small groups of Christians have been formed who are accustomed, on a basis of fellowship and communal Bible study, to minister to their own spiritual needs, to witness to those not yet won, and to maintain their group life without recourse to Mission subsidy. The North China plain is a densely populated area where the people are gathered in large villages and small towns, affording almost ideal conditions for the testing of Clark's principles. The long and severe winter also gives the people sufficient leisure from agricultural tasks to allow of their attendance at retreats and short-time schools. It is not therefore surprising to find that, after initial failure, the results have on the whole been good. Latterly the Band has worked under a drive of new power, released by an experience of spiritual renewal that has come to them along Group lines.

The East China Band, working under very different conditions, has also achieved some good results. The area lying to the south of Shanghai is a country of rivers and canals, with rich alluvial soil producing good crops and carrying a heavy population in scattered

hamlets and small villages. Here the Band has used a house-boat as its headquarters, travelling from village to village, and in the earlier years following the lead of market days and religious festivals. Widespread preaching on a somewhat haphazard plan wherever crowds collected, varied by the use of religious plays, met with some success, but this method has been abandoned and strategic centres chosen on which the Band has concentrated in an intensive attack. The latter method has proved far more fruitful of results. One moribund church has been restored to a new and vigorous life, and a circle of small embryonic churches built up around it. The latter are connected with the central church but each maintains its own life of fellowship and worship, and the whole group is composed of men and women who have been won to the faith by the work of the Band. Groups have also been formed in other places, one especially showing remarkable signs of vigour and reproducing itself in small Christian communities being built up in surrounding villages.

This first experimental period has clearly demonstrated the soundness of Sidney Clark's technique for the first stage of church planting. It has been shown possible to gather healthy groups of living Christians, self-supporting from the beginning and self-nurturing, up to a point—churches in the meaning of the New Testament. For the second stage in growth the situation is not so clear. Success has inevitably brought the movement face to face with fresh problems.

The new born Church needs leadership, the more so when it is built up from a largely uneducated rural community. The member of the Band who has been particularly instrumental in leading a village group to the new life in Christ will at first maintain an intimate contact with his converts. After he has moved on to a new centre he will in the apostolic manner continue to guide and instruct. But from a certain point he will become so absorbed in a new task of church planning that he must leave the leadership in local hands. He has trained men and women for this responsibility, but further provision must be made for the training of selected lay leaders. They need training in the practical work of leadership no less than in the deep things of the faith. The greater use of team-leadership may prove of value here and avoid the dangers of individual domination. But a very important piece of work waits to be done in intensive training.

The new-born Church, with the Bible in its hands and the Holy Spirit in its fellowship, will grow in grace and power. But error is all too easy in an eager and immature group, and strife from variety of interpretation possible. It is for this reason that the Church has developed her teaching ministry for the imparting of God's spiritual gifts of knowledge and experience. How can this teaching ministry be supplied to a young Church too poor to pay the salary of well trained pastors, and without robbing it of its opportunity for an

incentive to self-direction? These problems will probably be solved by a mobile teaching service corresponding to the mobile evangelistic band, but they still call for wise experiment.

The L.M.S. has been glad to make experiment of new methods of effective evangelism. So convinced has she been that Sidney Clark's methods have proved themselves that the method has been applied throughout the North China field, and a fourth Band has been set up in South China on the generous gift of an anonymous donor. Other Missions have not been slow to adopt a method that experience approves; fresh resources are needed by the L.M.S. to carry on the experiment and justify the God-given wisdom of the man who first set us out on this way.

T. Cocker Brown.

WHY OUR BOYS DON'T GO TO SUNDAY SCHOOL.

By An Undergraduate.

The purpose of this article is to discuss the very great need, at the present day, of what has usually been called the "Boys' Bible Class". It was originally written a few days before the writer read Dr. Moore's paper "Why Young Men Don't Go to Church" in the October number[1] of the *Congregational Quarterly*, and as it bears considerable relation to this question I venture to hope that it may be of some value.

In many churches to-day it will be found that the Sunday School is attended mainly, if not almost entirely, by the elementary school-children of the neighbourhood, and the type of service and lesson is considerably modified on that account. It will therefore be quite understandable, if not entirely justifiable in theory, why there is no great attendance of boys of the grammar school and public school type. Now it is these boys who will later become the "young men" of Dr. Moore's article, and it is with them that I am here almost entirely concerned.

Very broadly they may be divided into two groups: those who are in the habit of going to church with their parents; those whose parents are not connected with any place of worship. It is quite evident that the children in the latter group will not, as a rule, if those influenced by school chapels be excepted, be introduced into the church during their early years. Further, if they are allowed to reach the age of 19 or 20 without such an introduction, it is more than likely that they will have become permanent members of that eighty or ninety per cent of the population which, we are told, does not attend any place of worship. Hence it is of the most vital im-

[1] XIII, 432-435.

portance that they should, during the "transitional" years of 14-18, be presented with a clear, logical, and reasoned account of religious beliefs and principles. Anyone who has had to do with boys of this age and belonging to this group will agree that they often show a marked readiness to discuss religious questions, but also show the most amazing ignorance of and misunderstanding about them. It is not any subtle theological problem which stands between them and a frank recognition of the truth of Christianity. It is not even through any difficulty they experience in the acceptance of certain Christian principles. It is, incomprehensible though it may appear, ignorance of such elementary points as the nature of *Gen.* 1 which causes them to consider the professing Christian as one who "believes" against the dictates of reason. Granted the identification of Christianity with their conception of it, then no wonder the whole thing is held up to ridicule and contempt; no wonder the conversation in the prefects' room at a school or the common-room in a University gives the cynics a whole gamut of quotations by which to prove the atheism of the younger generation and to forecast the imminent downfall of Christianity.

What then is our duty in the face of this situation? Dr. Moore says, "Show them what Christianity means by living the Christian life"—and this of course is the primary duty of every Christian man and woman. But we must do more than this. If we wish to see these boys and young men coming into our churches and joining in the Christian life of the community we must remove the relatively trivial and yet very effective barrier of misunderstanding. And it is just here, I am sure, that the so-called "Bible Class" can do a very real work. If only these boys could be got together and persuaded to explain their strange conceptions of religion and Christianity then as these conceptions crumble up in the light of day (a process of disintegration which the boys themselves will not be slow to supplement with ideas and arguments of their own) they may be replaced by a worthy representation of the Christian faith.

Let us now turn to the other group, those boys whose attendance at church has been part of the weekly routine ever since the time when they could first be relied upon not to expostulate too loudly during the service. Here we are presented with an entirely different situation; and yet we shall be led to a realization of the same great need. When these children reach the age, say, of 15 to 18, some of them may continue to attend church "for reasons of tradition or parental regard", without ever having faced the deeper questions which this act involves. But such an attitude is not typical of the present age. To-day the interrogation-mark is writ large over the face of civilization. Not only has it affected the whole of the adult life of the community: its art, its music, its drama, its whole attitude

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towards existence almost; it has also affected the child. He is brought up in an atmosphere of explanation, as witness the popular scientific articles which he reads, the educational films which he sees, the machines with which he is encouraged to play. He has at his disposal books written by the foremost thinkers of the day, written in such a way that he may be led to think that he has the whole evolution of the universe, the origin of life, and the structure of matter all explained away perfectly satisfactorily and simply in terms of bullets and balloons and railway trains. Whether he reads these books or not—and they are extraordinarily popular as an antidote to the dull unimaginativeness of a school science course—he is nevertheless bound to get the impression that science is a magnificent adventure, relating what had been antagonistic, explaining what had been inexplicable, and everywhere making order out of chaos. This idea may be dangerous to the cause of science; it is certainly going to have a marked effect on the child's attitude towards religion. What is going to happen if he gets, on the one hand an apparently complete and satisfactory explanation of the origin of the solar system, and on the other a vague and confused impression that the Bible does not quite mean what it says, or that Christ might perhaps not have been raised from the dead? It is surely evident where, in nine cases out of ten, he will find his God. If he is not presented with religious facts as satisfactorily, as authoritatively and—should we not add?—as attractively as he is scientific ones, then religion will be dubbed "slow" and "out of date", and as he passes out into the world he will also pass out of the Church.

Where shall he get this modern presentation of religious principles? He will not get it through his miscellaneous reading. He will not get it, in all probability, at his school. He will not get it through listening to sermons, which, as Dr. Moore points out, should have an entirely different function. And so we are once again brought to realize the very great need that exists, at the present day, of some sort of class where the first principles of Christianity are set forth in a way that will commend it to thinking and inquiring individuals.

In the foregoing paragraphs I have attempted to express what I feel to be a very great need in the religious life of the community to-day. If I have succeeded in making myself clear then it will be unnecessary to append any suggestions as to courses of study, as these are bound to occur to the reader. Ways of approach are as many as the subject is vast, and it rests with every leader to choose whatever method appears the most suitable. However, speaking now rather as one who would join such a class than as one who attempts to lead one every week, I would emphasize as strongly as I can how difficult it is, in the face of the specialization which characterizes even the

latter part of one's school career, to focus one's attention on higher levels and learn something of the "glorious Gospel of the Blessed God".

D. A. Parry.

IN THE CHURCH OF ST. MARK, CAIRO.

It was the day of the general strike in Cairo. Many shops had been shut, many trams and buses had been prevented from running by those who wished to observe the day as a time of mourning for the students killed in the demonstrations just a week before. Soldiers and police were on guard near public buildings, or patrolling the streets. Anti-British, in some cases Anti-European, feeling ran high.

Out of a narrow street, usually busy and interesting, now darkened and quiet, with its many little shops shut, we turned into a broader thoroughfare. The contrast was striking. A blaze of many lamps was before us. People of many races were moving towards the brilliantly-lighted courtyard of the Coptic Cathedral of St. Mark. Greetings were exchanged, a friendly welcome given as they passed within the great building to worship together: American, Armenian, Egyptian, English, French, German, Greek, Scottish, Swedish, Swiss, Syrian. Without, in many quarters, were tension, antagonism, fear. Here, though drawn from many races, we found friendliness, fellowship in the service of God.

It was a large congregation for this historic occasion, for it was the first time that such a united service had been held in the ancient church of St. Mark. Usually, in a Coptic Church, the women are screened from the men. This evening, because many of the women present were from other Churches, courtesy had given them seats in the nave. It seems a small matter, but it was significant of the readiness of the authorities of the Coptic Cathedral to serve members of other Churches by inviting them to share in their worship.

There was an air of expectancy about the congregation, a sense of rejoicing, at once eager and restrained: eager to experience a real fellowship of unity in that service; restrained, because individual spontaneous expressions of adoration must be curbed, that the concerted praise might be for all perfectly sincere. Some, as they waited, studied the ikons, under their arcs of lights, upon the screen before the sanctuary; some studied the form of service, recognizing the careful and reverent preparation that had been made that all present might have their part in the worship.

The congregation rose. From the sanctuary came the Coptic priests, in white robes and head-dresses, richly embroidered with gold, flashing with jewels. Down the aisle came a slow procession of priests of different Churches and denominations: The Bishop of

the Orthodox Armenian Church, in black robe and black cowl; The Bishop of Hermopolis, of the Greek Orthodox Church, a striking figure, grey-bearded, black robed, with high black head-dress; Bishop Gwynne, the Bishop of the Anglican Church in Egypt and the Sudan; clergy of many Churches in Cairo—American Presbyterian, Anglican, Egyptian Presbyterian, French Protestant, German Lutheran, Scottish Presbyterian.

The Coptic choir, to the accompaniment of cymbals, chanted hymns, prayers, and litanies from their own liturgy. Hymns were sung in Arabic and in English. The choir of the Anglican Cathedral sang an anthem. The reading of Scripture and many of the prayers were in Coptic, but translations were in the hands of all worshippers, and responses were made in other tongues. The Greek Bishop led a part of the prayer, Bishop Gwynne led the final act of dedication.

The sermon, preached by the Secretary of the Coptic Patriarch, was on Christian Love, but was unintelligible to those whose understanding of Arabic was meagre. One word recurred again and again: *hayat*—life. The repetition of the word brought to mind phrases of Scripture, catch-words of to-day, in which the word occurs: the life of the Church, the Christian life; spiritual life, added unto and informing physical existence; In Him was life and the life was the light of men. The turmoil of the week that had passed, the diversity of the members of the congregation, the critical state of the whole world, made poignant a renewed realization that apart from the life of the Lord Jesus Christ, in all its manifestations, there is no life or light for men.

Our fellowship has not yet reached the stage where we can partake of the Communion of the Lord's Supper together, but there was something of the *agape* in the supper which followed the service. Dr. McClenahan, of the American University, spoke of the history of the "Fellowship of Unity" which had arranged both service and supper, saying that the emphasis upon the word *fellowship* had grown with the years.

The speaker of the evening was Dr. Brewster from Athens, who came to give an account of the Zoë movement in the Greek Orthodox Church, so that once again in this gathering our thoughts were focused upon the word "life". "The Zoë movement", said Dr. Brewster, "is a life movement: to live Christ, to give His life to others, to make His life known to others, by preaching, teaching, literature". Their weekly organ, read by over 200,000 people, bears the words: "I am the Way, the Truth and the Life". "The words which I speak unto you, they are the life".

The members of the brotherhood are carefully chosen, and most carefully trained. They are brought back to the centre for further training in retreat from time to time. They seek for no ecclesiastical

preferment, but follow a simple way of life, loyal to the brotherhood, courageous in speaking the truth, obedient to their superiors. All are far more concerned with a practical Christian life than with imparting theological dogma, yet all, it so happens, are theological professors. Much of their teaching is based upon the Gospel of St. John, for there are found so many of the "words of life", and these workers seek to bring people into touch with the life of Christ, so only, do they feel, can they serve the Church.

Where these men preach, churches are crowded. Their teaching is directly related to the everyday life of the people, and the movement is revitalizing the Church of Greece. Schools are maintained, and in many other schools, not staffed by the brotherhood, books prepared by them are used and teachers influenced by them are working. Enrolments in such schools now amount to something like 60,000. They have a printing press and bookshop of their own, and are publishing the epistle of St. Paul with the ancient and a modern Greek version in parallel columns, an innovation which had to have the permission of the Synod. They are seeking to extend their work among students in Athens and are acquiring premises which will include not only accommodation for discussions, work, and refreshment, but also a chapel.

Dr. Brewster emphasized the fact that it is the quality of the workers rather than their number which is important. The Bread of Life is shared through the spoken word, through the printed page, but pre-eminently through the life of the members.

It came as a fitting close to our gathering that our Chairman, the Swedish minister, should ask the Greek bishop to pronounce the benediction in the language of the New Testament.

H. L. Hawkridge.

ON LIFE AND BOOKS.

THOUGHTS AT A SALE.

I NEVER go into a shop of any kind if I can help it, still less to a sale; but yesterday, prodded by the desire for one or two books noticed in a catalogue, I actually found myself at a sale of furniture, books, and household effects "By Order of the Public Trustee". It seemed to me a poignant business, though my companions appeared to enjoy it. It was the end of a fine old family and the break-up of a fine old house; the dealers were there and the pickers-up of bargains; furniture which had grown dear to people by long use was knocked about and knocked down at absurd prices. Had I not been a tyro and slow of wit I should have purchased blankets and sheets at about half-a-crown each and sent them to the crowded London I know so well. But subconsciously I must have seen myself staggering through the streets under a load of bed-linen, and it only dawned upon me later when my family rounded on me that I had missed an opportunity.

A fine library, built up during half-a-century by people who obviously loved books, was sold in huge lots—"50 volumes, mostly religious", "About 40 novels" (to get a work I wanted I had to buy *Chambers' Encyclopædia,* 10 vols., 1904!). I wondered if one day my library would go like that and shuddered at the thought! The furniture was Victorian, solid and lasting. There were the books that no gentleman's library should be without. There was the plate which one would expect to find; the grand piano, the pictures, even the cricket bats, looked to date themselves. But then suddenly there intruded "One portable wireless set".

And then, I know not by what association of ideas, I found myself thinking about the Church, and asking myself whether the Church was like this old house, with its valuables, its cherished possessions, its books, all dating themselves; and with just the merest touch of modernity—a portable wireless impudently pushing its nose between the grand piano, the oak dining table, and the dignified book-cases.

The Church is timeless: it is a living Church, growing into ever fuller knowledge of the truth. Some of its members hark back to its earliest days and demand that its primitive government should be the rule to-day. So it should, but only if that government happens best to fit the Church for its task to-day. Some hark back to the fourth century, and desire that its creeds should express the belief of the Church to-day. So they should, if they still express the knowledge of God's revelation in Christ Jesus, including the new light and truth He has revealed. Some hark back to the 16th century, with its Articles and Confessions, its discipline and worship. Some, even some Congregationalists, have a warm regard for the 18th century; and many still with us look back with affection to the stately religion of the Victorian era.

If the Church is a living Church it will—naturally and not as if doing something foreign to itself—adapt to every succeeding age the eternal message committed unto it. Indeed, perhaps the crucial test for the Church in a rapidly changing world may be its power to adapt itself to a new environment. And one of the features of the life of the churches to-day is that so little of this power of adaptation is evident: there is a single portable wireless set while the label of the Manchester School is on everything else.

Since the 20th century began the habits of the people of this country have suffered a sea-change. The discovery of the internal combustion engine, with all that it has brought about in the way of rapid transit by car

and plane, the radio, the gramophone, and the cinema have turned the life of the world upside down. Stand near a main road on Sunday morning and try to think what it was like on a Sunday morning in 1906 and the contrast will startle you. And how far have the churches moved to meet this rapidly developing situation? Very little, sometimes so little that I begin to wonder if they are really dead without knowing it. You remember how in *English Journey* Mr. J. B. Priestley describes visiting the chapel in Bradford he attended as a boy, and finding everything just as it was a generation before. Have we in the churches really begun to ask ourselves how we could use in the service of the Kingdom of God all the resources which modern science offers to us? Have we realized how the work of Christian missions will be transformed when we employ the wireless and the gramophone, the aeroplane and the cinema, to the full? Kendall Gale showed us how the gramophone could be baptized into the service of the Kingdom of God, but the strange thing is that Kendall Gales are so rare. One afternoon last year, somewhere between Jericho and the Jordan, I crept up to a Bedouin camp in the desert, one of the most primitive sights in the world, with its black tents rising three or four feet from the ground. As I drew near I heard sounds of music (*sic*) and found it was a gramophone playing jazz! There is the challenge of the modern world in one illustration. Ancient and modern, East and West, all jumbled together.

Or take broadcasting. We have good reason in this country to rejoice in the way the B.B.C. has done its work. It is a matter for thankfulness that a man of Sir John Reith's background and personality was placed in charge at the beginning. But with the B.B.C., as with everything else, there is continual need for vigilance. No one could have desired anything more fitting and proper than the service broadcast during the last hours of King George's life, but there was a strange lack of imagination and resource during the week that followed. To the religious side of broadcasting there is need for constant and sustained attention. Can we say the Church of Christ in England is using the wireless to the best effect? No longer do people listen in on Sunday nights as they did some years ago: many people now try one service after another and end by shutting them all off! The Sunday services, however, are quite a success compared with those heard during the week, apart from the morning devotions. The old gibe "weak-night service" has now been transferred to the broadcast service. It is said that aged people and invalids value the 10 p.m. service on Thursdays, but most aged people and invalids have retired to rest at that time, and anyhow the Church has a message for people who are neither aged nor invalids. There is great need for a service during the week with some virility about it. Listening over a month of Thursdays I have been struck by the platitudes uttered—some of them not even pious! Especially has this been noticeable when the service has been contrasted with the transatlantic talks of Mr. Raymond Swing at the same hour on Friday nights. Mr. Swing is always to the point: he selects matters of outstanding importance; and he gives the impression that he has something worth while to say. Many people who are not normally attracted by the American accent have felt constrained to listen to him. Has anybody, through switching on casually, been led to listen in regularly to the Thursday evening service? There are, I believe, Free Church representatives on the Religious Broadcasting Committee. It is more than time that they turned their attention to week-night services. Do such representatives, by the way, ever give an account of their stewardship? And to whom?

I must turn aside for a moment lest some lady write to say that a broadcast is obviously successful because a broadcaster gets fifty letters and five people write to the *Radio Times*. It is often said that preachers ordinarily

estimate their congregations at double the reality. It is not true, for many preachers actually *count*, for better for worse: the fact that congregations can be counted is in itself woefully significant. The broadcaster generally assumes his audience is measured in millions. Poor man! If he only knew the truth! Let us divide the million by ten, and give him 100,000 hearers, and let us give him 100 letters and not 50. That means one listener in a thousand takes the trouble to express appreciation. If the average country pastor heard such words from only one in a thousand of his hearers he would soon begin to ask himself questions. But that is by the way.

Of at least equal importance is the question of the cinema. It is not merely a question of the best way to employ the cinema in churches on Sundays and during the week. Mr. Tiplady has shown[1] at "The Ideal", Lambeth, how that can be done; alike on Sundays and weekdays, for adults and children, he uses films, and they have filled an empty church in a slum neighbourhood, and given the church a way of approach into many lives. But Tipladys (or should it be Tipladies?) too seem few and far between.

The whole problem of the production and distribution of films is one with which the Church must grapple if she is alive. Perhaps one generalization on which travellers about the world to-day are agreed is the ubiquity and importance of the cinema. In every land people are going to the pictures by the million. And what does the screen show them? What view of the white man has reached the Far East by way of films from Hollywood? What films does Britain send through the world to lift men nearer to righteousness and peace, to truth and God? Well, last year I saw advertised in two Mediterranean cities—what do you think?—"The Private Life of Henry VIII"! Are Christians once again "letting the devil have all the good tunes"? So impressed have I been with the power of the screen for good or evil that I have begun to ask myself whether perhaps the Church would not be doing a wise thing if for a time she were to devote all her resources to the production and distribution of good films. Certain I am of this that the Church will be failing her Lord if she fails to baptize this magnificent instrument into the service of His Kingdom.

Is the Church dead and dated, or the Living Church of the Living God? One of the ways in which it will be evident is by its ability to use in the Master's business the means so amply provided in this scientific age.

ALBERT PEEL.

[1] See *Spiritual Adventure* (R.T.S., 1s.).

ROMAN CATHOLICISM AND FREEDOM.

Under the above title Dr. C. J. Cadoux has just written (Independent Press, 5s.) a timely and important book. All those who know Dr. Cadoux's *Catholicism and Christianity* will wish to see it; those who could not afford the larger book should obtain this one. The Roman record of persecution in the 19th century is outlined, and then a reply made to the charge that "the Protestants were as bad". From abundant evidence from many lands it is shown what the Roman Church would do in regard to persecution if she had the chance, and the Roman apologetic for persecution is then examined. A vigorous chapter on Roman Catholic propaganda follows, and then comes an outline of policy for the Free Churches to-day. As always, Dr. Cadoux's statements are fully documented (once or twice the wood is obscured by the trees), and they bring home to the reader the unscrupulous nature of Roman apologetic and practice, and show that the Roman Church would have no hesitation in employing force if she were in power. We trust the book will have the wide circulation it deserves.

WORTH NOTING FROM RECENT BOOKS.

If one were to sum up in a single sentence the basic distinction between the Catholic attitude toward life and the Protestant attitude, one might say that the Catholic is one who believes that Jesus Christ has prescribed for His Church a definite institutional form and made this the normal channel for the communication of His grace, whereas the Protestant is one who believes that God's grace is primarily communicated through the touch of person on person and that all matters of organization and administration are secondary. Schleiermacher expressed the contrast more than a century ago in a striking phrase when he said that in Catholicism the individual's relation to Christ is determined by his membership in the Church, whereas in Protestantism his membership in the Church is determined by his relation to Christ.

WILLIAM ADAMS BROWN, *Your Church and Mine.*

Some years ago Henri Lasserre, a devout French Catholic, was cured of a serious disease by the Virgin of Lourdes. In gratitude for this signal mercy he conceived the plan of making a translation of the four Gospels into modern French, so that the story of the great healer might be made accessible to the multitudes of his fellow-Catholics in France who were ignorant of it. The translation was made and approved by the Church; it had a success beyond the author's hope. Multitudes of French Catholics began to read the Gospels in Lasserre's rendering. The authorities were alarmed. They did not know whereto this thing might grow. The *imprimatur* was withdrawn. Lasserre's book appeared upon the *Index,* and its copies disappeared from the bookstores of France.

WILLIAM ADAMS BROWN, *Your Church and Mine.*

Nothing less than this sublimation of instinct in the individual can transcend the natural law which in physical nature ultimately expresses itself as war; therefore our personal willingness to be submissive to this process of sublimation is the crux of the whole argument for and against Pacifism. The world is trying to get peace on the cheap. It wants all the benefits of Christianity, and at the same time freedom to reject the cardinal doctrine upon which Christianity is founded. It wants the benefits of a principle which it denies in action. Hence its radical instability, its distracted desire for leadership; hence, above all, its frightful hypocrisy. And in face of the world's distraction we only confuse the issue if we are merely Pacifists in revolt. Mere conscientious objection is not enough; it is mere negation. We need to go deeper and to discover a faith of which Pacifism is only one expression. We need to understand so clearly what is involved that the question, to be or not to be a Pacifist, simply does not arise: we are Pacifists because any other determined way of life would be self-contradictory and impossible.

MAX PLOWMAN, *The Faith Called Pacifism.*

The whole movement, from Fichte onwards, is a method of bolstering up self-esteem and lust for power by means of beliefs which have nothing in their favour except that they are flattering. Fichte needed a doctrine which would make him feel superior to Napoleon; Carlyle and Nietzsche had infirmities for which they sought compensation in the world of imagination; British imperialism of Rudyard Kipling's epoch was due to shame at having lost industrial supremacy; and the Hitlerite madness of our time

is a mantle of myth in which the German ego keeps itself warm against the cold blasts of Versailles. No man thinks sanely when his self-esteem has suffered a mortal wound, and those who deliberately humiliate a nation have only themselves to thank if it becomes a nation of lunatics.

BERTRAND RUSSELL, *In Praise of Idleness.*

Now when you come to think of it, wasn't it a curious idea—I mean, for a dozen ladies of (apparently) high intelligence to elect me their Browning-reader? Of course you think I declined—at first; but I didn't. I'm not the declining sort. I would take charge of the constellations if I were asked to do it. All you need in this life is ignorance and confidence; then success is sure. I've been a Browning-reader forty-two weeks, now, and my class has never lost a member by desertion. What do you think of that, for a man in a business he *wasn't* brought up to?

I wonder if—in one particular—your experience in your new avocation duplicates mine. For instance, I used to explain Mr. Browning—but the class won't stand that. They say that my reading imparts clear comprehension—and that is a good deal of a compliment, you know; but they say the poetry never gets obscure till I begin to explain it—which is only frank, and that is the softest thing you can say about it. So I've stopped being expounder, and thrown my heft on the reading. Yes, and with vast results—nearly unbelievable results. I don't wish to flatter anybody, yet I will say this much: put me in the right condition and give me room according to my strength, and I can read Browning so Browning himself can understand it. It sounds like stretching, but it's the cold truth. Moral: don't explain your author; read him right and he explains himself.

A Letter of MARK TWAIN quoted in
The Yale Review, Winter, 1936.

The rise of nationalism, fascism and communism presents us with something far deeper than a change in method of government or economic order. They are new religions which claim, as religion always must, the total allegiance of men in all parts of their being. The older notions of democratic liberalism made it possible to arrive at a *modus vivendi* between religion and the State, for the State did not claim the whole of human life nor make upon the individual the total demand which religion makes. But the modern State, whether fascist or communist or racially nationalist, feels its need of an underpinning religion, and Christianity, which can never become merely the religious expression of a particular *régime,* is therefore faced with rivals in the religious sphere quite as real as the religious cultures of the older East. This danger is much increased by the incalculably greater powers possessed by the modern State, which by control of the press, of broadcasting, education and all other means of creating opinion and shaping thought can threaten the inmost freedom of man. No previous States in human history have claimed, and been so well equipped to enforce the claim, that they should create the sort of human being they wanted to create.

WILLIAM PATON, *The International Review of Missions* (January).

FOREIGN IMPRESSIONS AND REVIEWS.

IMPRESSIONS OF A EUROPEAN THEOLOGICAL STUDENTS' CONFERENCE, NEW YEAR 1936.

The Conference, which was held in a suburb of Berlin, was the fifth of a series of Conferences for European theological students, organized by the World's Student Christian Federation. There were about sixty delegates, not more than ten of whom were seniors. Fewer countries were represented than at some of the previous Conferences : there was this year no one from Czecho-Slovakia, Lithuania, Latvia, Esthonia, Denmark, or Sweden. This meant that it was in fact a German-British rather than a European Conference, with the difference between the two approaches strongly marked. In contrast with the large German and British delegations, those from Switzerland, France, and Holland were something of a light weight, though the Dutch students made it clear that they could see both sides better than most of us. The two Norwegians were both convinced "Oxford Groupers", and one of them startled the conference by declaring that the Germans were not eschatological enough and the English not *schwärmerisch* enough, though each country criticized the other for being so : the New Testament was both highly eschatological and highly *schwärmerisch,* and neither was truly possible without the other. There were also two Russian refugees, members of the Greek Orthodox Church, with again a different approach ; their belief that the Fall did not entail the loss of the *imago Dei* made them so far, but only so far, sympathetic towards the British point of view.

The subject of the Conference was *Die Kirche und die Bekenntnisse,* The Church and the Confessions, with special relation to the position and problems of the Confessional Church in Germany. The first difficulty was one of terminology. The verb *bekennen* (literally, to confess), in which, it was suggested, the notions of conviction and profession are combined, is not only a word with no single English rendering ; it also carries with it similarities to, and differences from, *kennen* and *erkennen,* which are each represented by separate roots in English, while the *Bekenntnisse* do not mean so much in a country like England, where the State Church speaks of her Articles, when not still of the Creeds, and where confession naturally connects itself with the confessional. More than this, the Anglo-Saxons were uneasy about the frequent *existentiell,* and at sea with the *Spannung* between *Jenseits* and *Diesseits* or the distinction between *norma normans* and *norma normata.* To the Germans, on the other hand, the notion of the authority of truth as intrinsic and self-authenticating seemed quite foreign, nor could they easily understand why the articles of the Athanasian Creed might be called fossils rather than treasures.

The Germans differed from ourselves anthropologically, in stressing the total depravity of man, who is unable to *do* anything, and in whose natural capacities no confidence at all may be placed ; theologically, in their insistence that God's revelation is confined to Scripture, in which, it was even suggested, there was a kenosis of the Spirit from Pentecost to the fixation of the Canon, in parallelism to the kenosis of the Son from Bethlehem to the Cross ; and philosophically, in their assumption that in the Word of God an Absolute may be found. It may seem strange that the people, from whom we have learned to recognize the relativity inseparable from all interpretation, should fail to acknowledge it themselves, just as they also,

who have taught us the critical approach to Jesus as (whatever else He may be) a true human being, should themselves so rarely see in Him an example for this world. Yet, if it be a people's genius to work a thing out to its logical conclusion, *i.e.,* to as nearly the Absolute as may be, then it is perhaps not so strange, after all, if they should decline to recognize that their own methods show the impossibility of discovering what they seek. In them, one feels, there remains a certain barbaric mysticism, as over against the rationalism of the French, who are, as Gibbon would say, now civilized and corrupted. For this reason the psychological ground, which may be found in the present conditions in Germany, for the German escape from the depravity of man, who claims new revelations and independence of salvation, to the tangible Absolute of God's Word, is not the only ground, though it is probably a true ground; its truth is confirmed by the German inability to conceive it, and by the German assurance, with a kind of spatial anachronism, that their theology is equally valid for all countries here and now. A deeper ground may be found in this uncontrollably philosophic character, in their temperamental anxiety to discover the Absolute, their concern with Time as such. The point may be illustrated by a popular sermon, not addressed to the Conference, on New Year's Eve, in which we were put face to face with the mystery of Time, *das Geheimnis der Zeit, das Rätsel des Werdens:* what other people but the ancient Greeks would thus speak in public of becoming or coming-to-be? it is in such soil that Hauer's *Glaubensbewegung* has its roots. It is thus in character for the Germans to seek security, as they do, in a Word of God outside Time. The result of so doing, however, makes the human side of theology so negative that their position may best appear in contrast with a brief statement of a more typically English approach.

We may start with the double conviction that God's relation to man, which must of necessity be expressed analogically, is best expressed in Jesus's words, "Our Father"—a phrase rarely used in the Conference—and that He is the Father of all men, good and evil, heathen and Christian, even as He makes His sun to shine upon the just and upon the unjust. Now His making the sun to shine may be taken as a parable of His sending His Son Jesus Christ. The sun will be seen by all men who are not blind or shut up in a room without windows; and if a man cannot see it, it is vain to try to prove its existence to him: *φῶς φωτὶ γινώσκεται* is the method of revelation. Just so, the light of the glory of God in the face of Jesus Christ will be seen by all who are not blind, and it cannot be proved by sheer argument. We may continue the parable with a difference by saying: the sun shines on the soil of the earth, and none of the soil is altogether barren, though some is better and some is worse; no more is the soil of our hearts utterly barren and depraved. Pessimism arising from present conditions, especially maybe in Germany, with the Fall as a theological basis, may lead us to suppose so, but the supposition is a sort of atheism, in that it is distrust in ourselves *as God's* creatures and children. The tendency of our hearts to be barren may be accepted as a natural tendency to revert to type, just as weeds naturally spring up in an only recently cultivated garden; in this way the present state, to explain which the story of the Fall arose, may be recognized without admitting the historicity of the Fall. Further, we cannot create a seed out of nothing, neither can we cause the sun to shine on the earth; but we must nevertheless tend the soil and pick out the weeds. Just so in our spiritual life we may allow for prevenient grace and allow that God giveth the increase, and yet we must also tend the soil by watching and praying, and must weed it by repenting. The Germans always quote from *Romans*: such synergism finds an equally valid biblical

ground linguistically in the repetition of words combined with *συν-*, *e.g.*, in *Ephesians* and *Colossians*.

We grow up to realize that we are God's children, and as such, although we owe our very being to Him, we also have the glorious liberty of the children of God, the liberty to judge ourselves and to be judged of no man. It is our task to keep ourselves ever alert to His influence, and thus to use aright, not to distrust or to neglect, the gifts of reason and conscience which He has given us. To help us, we have not only His Word and His Promise, about which we heard much, we have also His Presence and His Guidance, about which we heard nothing, *Schwärmerei* being banned as decisively as *Liberalismus*. "Where two or three are gathered together in my name, there am I in the midst of them" : "where there is no vision, the people perish". We must ever seek, in prayer and listening to God's voice in our hearts, to discern more fully how we may best do our part in helping to fulfil His purpose—the purpose of bringing men to a realization of His Fatherly love and of their Sonship, the purpose which is to be fulfilled along the ways of love and suffering.

It is here that the Bible comes in. It is in the revelation of God, in the life and death and glorious resurrection of Jesus Christ, in the Bible, that we have learned of God's Fatherly Love and of our Sonship, that we have learned of God's purposes. Our ultimate authority must be God theologically, Truth philosophically. Yet in the Bible there can be nothing absolute. Calvin declared the desirability of discovering not only, as was remarked, at what time, from what cause, to what end, each decree of the Councils was drawn up, but also *quales homines interfuerint*. We must go further in this historical approach. By all means let us value the work of the Church as the work of men who have been open to the influence of God's Spirit ; but let us also recognize that the very possibility of influence implies fallibility, wherein it is in fact that men differ from machines, which cannot be influenced but only worked. Thus, first, the revelation in the Bible, no less than the expressions of that revelation in the early creeds and Reformation confessions, is conditioned through and through by the instruments, *i.e.*, the persons, through whom that revelation comes to us. The disciples and evangelists, Paul also, were not only fallible men, who had to interpret what was given to them and who could and did misunderstand Jesus, they were also necessarily men of their time and conditioned thereby, *e.g.*, by its thought-forms. The Germans were notably anxious to repudiate Fundamentalism, which was termed a pneumatological docetism, and to confess complete acceptance of higher critical methods, including those of the *Formgeschichtlicheschule;* yet they would never acknowledge the relativity which appeared to us inseparable from such acceptance. We also felt in the German position the lack of any criterion by which to judge between differing texts and interpretations, a lack which perhaps Barth's notorious abruptness but accentuates. To say of Scripture with the Helvetic Confession *ipsa interpres sui,* might seem to grant our point, but this by itself is really on a par with Faber's

For right is right, since God is God.

It gives a general assurance, but fails to answer the question, *What* is right, what true?

Secondly, the fact that we, who are also fallible men, have ourselves to interpret the Bible, makes it impossible for the truth of the revelation, as we understand it, to be absolute, makes it necessary for us to be ready to think that we may perhaps be wrong. Blake, we may think, went too far when he said

The Vision of Christ that thou dost see
Is my Vision's Greatest Enemy.

Such an exaggeration, however, must not prevent us from recognizing *quaerit sua dogmata quisque* for the fact it too often is.

Yet we still must interpret the Bible and the confessions, and must stand by the truth they show forth; and, as we trust to our physical senses, which are no less fallible, so we must trust to our spiritual powers of discernment (Paul's ἐπίγνωσις καὶ αἴσθησις εἰς τὸ δοκιμάζειν) by reason and conscience, ever assisted by God's Spirit. We may further believe that we may come to an increased understanding of God's nature and God's will: that His Spirit *will* guide us into the truth, that God *shall* reveal to us what is now hidden, that the Lord hath *yet* more light and truth to break forth out of His Holy Word. This idea of advance in revelation, even in understanding of revelation, the Germans found distasteful, and for reasons intelligible enough, such as Nayler's opponents might have advanced. Yet, we should say, here as elsewhere, *Experientia docet:* experience alone may in fact test our faith, but experience not in the sense of feeling or unreasoned enthusiasm only, but in the sense of the whole man's becoming expert by experiment in every department of his whole life. Not only in our ecclesiastical life, then, as a pastor of the Confessional Church said, but in our spiritual life also, as Dr. Oman had said previously, we must fare forth like Abraham, not knowing whither we go. To seek a resting-place, an anchor, free from the upset and uncertainty of present conditions and present knowledge, out of Time in the Absolute of *Urgeschichte* at one end or of Eschatology at the other, or even perhaps in an undue emphasis on the *Einmaligkeit* of the faith once delivered to the saints, is tempting but illusory. We shall make mistakes, but only so may we learn: πάθει μάθος is the law of all life. As Dr. Oman asked, "Is there any other way of knowing better either what is true or what is righteous, than to be more conscientious?". And *in Sachen des Gewissens gibt es keine Majorität,* in matters of conscience there can be no majority: we thus end with the same paradox as before, that what is now thought characteristically English, a stress on conscience and its autonomy, came to England from the German Reformers.

The present conditions in Germany present the dire need of a unifying and inspiriting battle-cry to *bekennen,* and in war-time none sees straight; yet are not Christians always to be soldiers, ever on the field? May, then, the concomitant growth of reason and will-power, of the power to act and the clear grasp of truth, become a possibility? or is it only the dream of them that slumber?

GEOFFREY F. NUTTALL.

God Transcendent. By KARL HEIM, translated by E. P. DICKIE, M.A., B.D. Nisbet. 10s.

The Church of Christ and the Problems of the Day. By KARL HEIM. Scribners. $1.75.

Die Grosse Barmherzigkeit. von KARL BARTH und EDUARD THURNEYSEN. München: Kaiser. Mk. 4.50.

Theologisch-kirchliche Erwägungen zum Galaterbrief. von HANS ASMUSSEN. München: Kaiser. Mk. 4.90.

We very warmly welcome the translation, under the English title of *God Transcendent,* of the first volume of Karl Heim's great work, *The Evangelical Faith and the Thought of the Present.* We described at

length the second impression of this volume, *Glaube und Denken,* in our Foreign Impression of April, 1933. The third edition, from which the translation is made, differs much from the edition then described. *Glaube und Denken* was first written at a time when Germany lacked any authoritative "world-view". As Dr. Bevan points out in his admirable introduction :

> In 1931 he had to show the ground of Christian belief to a generation which had lost belief of all kind. His book began thus :
>
> > "The day of *Weltanschauungen* ('theories of the Universe') is past. The battle about those *Gehäuse* ('shelters', 'domiciles') which former generations took refuge in as comfortable abodes and defended against all attacks is over and done. We men of to-day have not merely lost belief in some particular theory of the universe —that of eighteenth-century Rationalism, may be, or Materialism or Monism. No, our misgiving has become deeper. We doubt whether it is possible to form any picture at all of this huge enigmatic Reality in which we find ourselves placed."
>
> And as he proceeded, Professor Heim depicted the inert despair to which this radical scepticism and loss of philosophic nerve had reduced the sincerest and most intelligent of those who rejected belief in God. To-day he has a wholly different situation to face—enthusiastic, buoyant belief in a *Weltanschauung,* in a religion, but unhappily a wrong religion.

Heim has changed his difficult treatise into a "tract for the times". Much in this third edition is new, and yet the book is now only one half its previous length. Difficult as was the earlier form of this book, in some ways it spoke better to our condition in England, for as yet we are confronted in our land rather by a scepticism destructive of certainty than by a confident religion of racialism, and it is well to be fore-armed. But we do not know what the future holds, and Heim's vigorous attack on the false gods of the modern world is at once significant and instructive.

Heim's criticism of the German Faith Movement and similar manifestations of racial religion is the more incisive because in the sphere of politics and economics he approves of the Nazi government and accepts the Nazi version of a communistic attempt

> by one savage *coup de main* to convert Germany in the course of a single night into a Soviet Republic. That scheme was frustrated only at the last moment, an hour before midnight, by the creation of a national battle-front.

He holds that

> the world-war in which Germany is at this moment taking a key-position and meeting the brunt has turned out to be a religious war. Once more the battle between belief and unbelief has become the theme of world-history. Out of this struggle there has come, on our side too, a longing for the totalitarian State and a conviction, just as strong as that held by our opponents, that this is an indispensable necessity. . . . We are dealing with the mainspring of human action. We are confronted with the Reality which, since the beginning of time, man has called GOD."

So there arises the question :

> If there is a God, how is He related to the cause for which we are fighting? Is the reality, which dominates us to-day, for which we are ready to shed our last drop of blood, itself the ultimate and divine, something behind which we cannot go, whether by thought or by

will? Or does it rather appear to us the ultimate only because it is in truth a penultimate, an instrument in the hand of the really ultimate Power, which stands behind it, something distinguishable from it? Put concretely, we talk of "the soul of a people" or "the soul of a race," but where does the compulsive power in such an entity come from? Is it from the simple fact that such a soul is there, or is it from the soul's having been ordained by the ultimate Reality, which we call God? That is the central question in all battles for a national world-view or for a new Church.

On one side they say: Complete devotion to Germany is possible only if Germany is the ultimate, behind which I cannot go, either by thought or by will, and above which I can find no higher aim. So soon as I begin even to ask about the justification of this devotion; so soon as the word "Why?" comes to my lips, then, even if I find as positive an answer as can be desired to this question, my innermost convictions are nevertheless "sicklied o'er with the pale cast of thought". A reflectiveness has set in which renders me incapable of undisturbed devotion.

The others say: Precisely the opposite is the case. Devotion to a finite reality, even though it be the highest finite reality, can never be the real thing—never, if this finite thing is the ultimate, and beyond it there lies for me only nothingness. Real devotion is possible only to a reality which is eternal and absolute. We are able to consecrate ourselves to an earthly reality only if it receives its radiance from the eternal world. Should this contact with the world beyond be lacking, then I can only fling myself into a sacrilegious gamble, or a baseless adventure, though I should stake my life on the game.

Then follow full descriptions of the first view as set forth by Rosenberg and Bergmann. The psychological God they extol is only another name for "belief in the might of the German people". It is "the power of the People's Soul", "the power of faith in ourselves". From the standpoint of this monistic faith, "God is for me only another word for the existence of a reality which I can experience, or which I myself am", so that

> my own existence, enclosed between birth and death, can be nothing else than a parcel of the reality which lies on the one plane of the given, experienced world . . . . That which I am and that which I signify after death is simply a continuation of the significance which was mine in the world.
>
> A very different meaning is inherent in my birth and in my death if I think in dualistic terms; if, that is, I live on two planes. Then my existence is not confined to the soil of family and nation. It is entrusted to me at my birth by the Creator . . . . My life has not only, as the Monists would affirm, that one significance which belongs to it as incident of the world. It has a second significance—the value which it has before God. Death is no longer merely the termination, or even the prolongation, of that which I have been in this world. On the contrary, it is the crisis in which my whole life gets a new aspect.

The question of the two standards of value is thus dependent on the prior question: Is God transcendent? This question of our time drives all other questions into the background. The peremptory question to-day is whether any line can be drawn between Creator and creation: is there any meaning in the demarcation of a transcendent sphere, in which room can be found for God or for an impersonal *x*?

Heim, in order to answer the question, first surveys "the familiar intramundane relations of transcendence". With the aid of the newer German philosophy he shows that

> the three most important demarcations, which determine the form of the "I-Thou-It" world, are not boundaries of *content,* but boundaries of *dimension.*

He then proceeds to ask how the genuine transcendence of the world beyond is distinguished from all intramundane kinds of beyondness. We cannot do better than give here Heim's own summary of his argument. "The Beyondness of the omnipresent God" cannot be thought of as a distinction of content or a boundary of dimension.

> The bare emergence of the Idea of God confronts us with an ultimate Either-Or. *Either* our Forms of Intuition and Forms of Thought have final validity for the understanding of Reality, and then we must either interpret the Idea of God in the way Idolatry does, by giving absolute value to some only relative reality, or, as Pantheism does, by deifying the infinite Whole of things; *or,* on the other hand, God is the *ens realissimum,* and then our intramundane Forms of Intuition have the effect of veiling the ultimate deeps of the "I", the "Thou", and the World, because God, the Giver of all existence, cannot be apprehended in these Forms.
>
> If God is a Reality and not to be explained away in the manner of Idolatry and Pantheism, then it is impossible for us, by any observation or any thinking of our own, to reach what He is and what He wills. We are thrown back on God's own revelation.

How that revelation comes Heim has described in the second volume of his book, *Jesus the Lord,* reviewed last July in these columns, and soon to be translated.

The Church of Christ and the Problems of the Day is a short, popularly written book containing the Sprunt lectures given by Heim last year at the Union Theological Seminary, Richmond, Virginia. The contents of the book can be best shown by the titles of these lectures : Rationalisation : Its Power and Limits; The New "German Faith"; Luther and the Problems of To-day; The Reality of Sin and the Reality of Atonement; Christ, His Church and the World; The Power of Prayer; "I Am the Resurrection and the Life". For those who have not time or inclination to read Heim's larger book, the lecture on The New "German Faith" will be of quite special interest. Once again he affirms that God is either a Reality who is truly beyond us, or else He is only an illusion of our own creation, the giant projection of human wants and feelings. Those who speak of "faith in a nation" use such terms as "Deity," the "World-Spirit", or "ultimate reality". Such "faith in the nation" is a "way of finding salvation from the senselessness of existence, without falling into the hands of the living God, of whom the Bible testifies". In these lectures Heim speaks as the inspiring preacher, warning the Church of its perils and calling it to those sources of power from which alone can come strength to resist the anti-Christian forces which to-day menace Christian faith and life. Heim is no repeater of time-worn platitudes, but one who has a message for our time, and the strangeness of his idiom helps to make his book the more impressive. We hope that there will soon be an English edition of this book.

Die Grosse Barmherzigkeit is yet another volume of Sermons by Karl Barth and his friend Thurneysen. These twenty-five sermons are simple

expositions of texts or Biblical passages. They are written without any attempt to be "interesting" in style, and are without illustration, anecdote, or rhetoric. Yet they are deeply impressive. Not only are they valuable in themselves, but they are an interesting witness to the kind of preaching by which at a time of crisis and peril the faith of German-speaking Christians has been sustained and strengthened.

Asmussen's Commentary on Galatians is utterly unlike the ordinary German "scientific" commentary. In it the Epistle is interpreted, not as a document of antiquity, but as a book which has a message for to-day. The book is a lucid, powerful commentary which we were very glad to read. It is at the same time a powerful manifesto against the attempt of the "German Christians" to subordinate Christianity to "Aryan' racialism. This, as Asmussen points out, is to repeat that error of the Judaizers which Galatians was written to remove. The chapter on "Blood and Faith" is a very bold attack on this modern attempt to unite with the demand for faith the qualification of external status. We hope this brave and vivid book will be translated, and that this devoted Confessional Pastor will not pay heavily for his courage.

SYDNEY CAVE.

A Banker Meets Jesus (Allen & Unwin, 2s. 6d.) is a translation by Miss M. L. Christlieb of a volume of meditations of Roland von Hegedues, of the Hungarian Reformed Evangelical Church. The prayer in the last article is perhaps the best thing in the book.

The Glorious Bondage of Illness (Allen & Unwin, 6s.) is a translation of Madame France Pastorelli's *Servitude et Grandeur de la Maladie,* first published in 1933. Written by one who suffers from heart weakness and has long been confined to her bed, it has its message not only for invalids but for those who tend them—and for the healthy. The chapters on "The Obtuseness of the Healthy" could be read with profit by all.

Chivalry and the desire for international goodwill combined to bespeak a good word for Dr. Paula Schaefer's *The Catholic Regeneration of the Church of England* (Williams & Norgate, 10s. 6d.), but we are regretfully compelled to say that it is the reverse of a good book. Frau Schaefer is a German convert to Anglo-Catholicism, and her sketch has all a convert's enthusiasm and prejudice—the *Church Times* and its editor are frequently quoted. It is to be regretted that Frau Schaefer's friends and her translator did not dissuade her from publication until her knowledge was wider and better digested. Instead they allow her to quote Bishop Frere as W. Frere Howard, to write of Willibrord (22) and Williborad (238,) of a "distribution of the Bible among the populace" by Henry VIII in 1539, or of the Marprelate tracts as "a flood of insulting anonymous letters poured in upon the Government". Mistakes like "to divorce the marriage" (p. 27) and "certanly" (p. 28) and weird punctuation, scarcely prepare the way for p. 47, which is full of errors, and for the succeeding pages, which are as uninformed as they are unfair.

It may be that the sections dealing with ritual and vestments are more reliable, but wherever the writer touches the Free Churches the limitations of her knowledge are obvious. She refers to "Reynolds, a Nonconformist, and Dr. Mellor, a Congregationalist", states that "In Congregational circles a group of High Church members has been formed who call themselves 'Free Catholics'," and clearly thinks that the only parties to the South India Scheme of Union are the Anglicans and the Methodists. If Churchmen in Germany or at home place reliance on these pages, they will be grievously misled.

EDITOR.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(The place of publication is London unless otherwise stated.)

The World and God. By H. H. FARMER, M.A. Nisbet. 10s. 6d.

The Fatherhood of God. By W. B. SELBIE, M.A., D.D. Duckworth. 5s.

The Christian Idea of God. By H. MALDWYN HUGHES, M.A., D.D. Duckworth. 5s.

The Parables of the Kingdom. By C. H. DODD, M.A., D.D. Nisbet. 7s. 6d.

Christ and His Cross. By W. R. MALTBY, D.D. Epworth Press. 5s.

Here are five books—one by a Presbyterian, two by Methodists, two by Congregationalists; they make a solid contribution to Biblical and theological study of which Free Churchmen have no reason to be ashamed.

We are glad that Prof. Farmer's stay in the United States has only been a brief one and that the Presbyterian Church of England has called him to a task for which he is eminently fitted: we hope that he will have ample opportunity for making contributions to theological learning like the new volume in the admirable "Library of Constructive Theology", on which editors and publishers are to be warmly congratulated.

Prof. Farmer calls his volume "A Study of Christian Experience in Prayer, Providence and Miracle", but even that does not comprehend all the book's varied contents. Perhaps the keynote of the treatment of a subject which bristles with difficulties is to be found in the words:

> The essence of religion in all its forms is a response to the ultimate as personal.

Prof. Farmer does not, we think, examine the teaching of writers like Prof. H. N. Wieman of Chicago on the personality of God, but nevertheless he casts a wide net. Often he has a pertinent paragraph by the way—witness the note on p. 91 on the Bible as the revelation of God. Here, and in some other places, he who runs may read, but in general Mr. Farmer presupposes a philosophical training (the chapters on "Miracle and the Laws of Nature" are stiff reading, but well worth the grind). Perhaps the average man will be most impressed by Mr. Farmer's defence of petitionary prayer:—

> Petition, therefore, lies at the heart of the awareness of God, and so far from being a primitive immaturity, it is bound up with man's status as a personal being called to find his true maturity in the harmonising of his will with God's. It might be argued, however, that the facts as analysed would justify only the petition to be enabled to achieve the true norm of our being which is a righteous life completely surrendered to God. There is a sense in which that is so; for such a prayer, abstractly considered, includes all other prayers. Yet that is precisely the inadequacy of such a narrowly restricted conception of prayer, namely, that it is so highly generalised and abstract.

> The yearning of the soul towards its highest good in God, which is the *fons et origo* of all petition, does not as a matter of fact exist as one interest along with others such as sex, getting food, attaining knowledge, *etc.;* it is only the artificial isolation of it in thought which apparently gives it that status. Rather it underlies all other interests, and comes to expression, and seeks its fruition in the binding of them together in the unity of personal life. We put it another way by saying that the immanent teleology of human personality can be realised only in and through the latter's intercourse with its actual historical environment, and it has no purchase on that environment save through the multifarious special interests of our daily life. We put it still another way by saying that God's will meets ours in absolute demand and final succour in our present, actual historical occasions; thus, for example, God's will is not something which has to be done in addition to, or by negation of, getting married, or earning a living, but in and through getting married and earning a living. Petitionary prayer, therefore, if it is not to be an unreal, abstract thing, is bound to be continually expanding and contracting from the general desire to be surrendered to God's will and to be rich in Him, to the particular interests which fill the daily life and in the pursuit of which the larger ends of personality can alone be achieved.

The second half of the book deals with "The Christian Experience of God as Personal through Reconciliation"; here Mr. Farmer leads the way for the books which follow. Throughout he writes in a pleasant style, with apt illustrations; we hope, however, that he will discard the ugly, if useful, word "intuit."

Hundreds of ministers in the Free Churches are deeply conscious of their debt to Dr. W. B. Selbie, and they will give a warm welcome to his latest book. In it Dr. Selbie once more shows himself an exemplar to his brother ministers; although retired from his Principalship and, to his great sorrow, not allowed to preach, he is still closely in touch with the work of the churches, and, as this book amply shows, with the study of theology. There is little which has been published during the last decade which has escaped him, and his sketch is enriched by quotations from many sides: Otto and Barth and Söderblom; W. M. Horton and A. C. McGiffert and Rabbi Trattner are all drawn upon. The book is Selbie at his best, though there seems to be unSelbiean hesitation in a sentence about Barth and the Group Movement in the Preface! After an introduction which puts psychology in its place, and the Behaviourists, who

> imagine a vain thing when they reduce everything to behaviour, rule out experience and consciousness, and replace religion by experimental ethics,

the book goes on to a restatement of the doctrine of the Fatherhood of God at once historical and constructive. A chapter on "Fatherhood in the Religions of the World", packed with material, is followed by a study of Fatherhood in the New Testament, and then in the history of doctrine. Then come the constructive chapters, setting forth a theology by which men can live and which they can preach to others. The titles of the chapters will indicate the comprehensive way in which the subject is treated: "Fatherhood and Human Sonship", "Fatherhood and Providence", "Fatherhood and Worship", "The Way to the Father", "The Revelation of the Father", "Fatherhood and the Social Order", "Knowledge of the Father", "The Father and the Son." Those who know the author will know that he does not shirk the problems, and it is interesting to compare

the way they are tackled by him and by Prof. Farmer. We are never in doubt about what Dr. Selbie means; on the most difficult of subjects he can write with lucidity. Ministers will find the book full of stimulus and suggestion.

Dr. Maldwyn Hughes covers in part the same ground as Dr. Selbie. While non-theologians could, we think, read the Congregational Principal with profit, a man would need to be trained in theology to get the most out of his Methodist *confrère*. Dr. Hughes has, nevertheless, given us a fine piece of apologetic, not least so in the chapter dealing with the Barthians. He, too, is well acquainted with modern writers; his discussion of subjects like the Trinity, "God Manifest", and "Does God Suffer?" takes account of present-day contributions as well as of the development of doctrine throughout the centuries.

Prof. Dodd's lectures also are not for the general reader, but if the student who has been grounded in the Synoptic Problem will work through them, he will find it a rewarding experience. They make only a small book, but it is full of meat, not least so in the masterly concluding chapter, which maintains that in

> ruling out any interpretation of the parables which gives them a general application, and insisting upon their intense particularity as comments upon an historical situation,

it is yet possible to see that they have eternal significance, for

> the thought of Jesus passed directly from the immediate situation to the eternal order lying beyond all history, of which He spoke in the language of apocalyptic symbolism.

The ministry of Jesus is "realized eschatology". To Him the Kingdom of God

> is neither an evolutionary process not yet a catastrophic event in the near future, but a present crisis. It is not that the Kingdom of God will shortly come, but that it is a present fact; and not a present fact in the sense that it is a tendency towards righteousness always present in the world, but in the sense that something has now happened which never happened before.

Incidentally there is an interesting exposition of "Say to this mountain, Be removed", the mountain being "the mountain of the Lord's House." All the "eschatological" parables are given an application within the ministry of Jesus:

> They were intended to enforce His appeal to men to recognize that the Kingdom of God was present in all its momentous consequences, and that by their conduct in the presence of this tremendous crisis they would judge themselves faithful or unfaithful, wise or foolish. When the crisis had passed, they were adapted by the Church to enforce its appeal to men to prepare for the second and final world-crisis which it believed to be approaching.

Indeed, Dr. Dodd constantly emphasizes that the Church interpreted the sayings and parables of Jesus to suit its changing needs.

The footnotes are as important as the text; indeed, perhaps the most important words in the book, though they will be disquieting indeed to many, are in a footnote:

> I do not contend that we have a verbatim report of what Jesus said here, or indeed anywhere else (except possibly where His utterances were in the form of verse, which protected them from serious alteration, in the Aramaic original).

Dr. Maltby's answer to any such disquiet is to add Von Hügel's qualification to the words "we really do and can know but very little as to what He Himself actually taught, did, and was":

> But such a view cannot be pressed with regard to the main features and characteristic lines of that wondrous teaching.

That answer is characteristic of Dr. Maltby's position in his Cato Lectures, delivered in Australia. He is always on the side of the positive, the practical, the evangelical; in other words, his treatment is that of a preacher, and his exposition has the touch of genius which marks Dr. Maltby's preaching. Expiatory and moral theories alike fail to satisfy him:

> The true theory must confront us not with an event, but with a Person, Who Himself in His redeeming purpose, integrates the whole, and is our Living Lord and Saviour because He means now and always what He meant then.

EDITOR.

Five Centuries of Religion. Vol. III. By G. G. COULTON, Litt.D. Cambridge University Press. 35s.

These pages have often sung Dr. G. G. Coulton's praises, both for his learning and for the strength of character he shows in attacking the evils, the loose scholarship, and the unfairness of Roman Catholic apologists. Every work he issues, whether historical or purely controversial, adds to the debt we owe him. Now we have Volume III of *Five Centuries of Religion*, of which the sub-title is "Getting and Spending". It is a hefty volume of over 700 pages, of which over 100 are given to valuable Appendixes. Dr. Coulton rightly emphasizes what another great medievalist, T. F. Tout, continually stressed, that "all medieval laws were rather enunciations of an ideal than measures which practical statesmen aimed at carrying out in detail". It is because Dr. Coulton, while never failing to place the monasteries in their own environment and to compare them with their own age rather than with ours ("almost at every time and in every place the average monk behaved better than the average outsider, but worse in comparison with his profession and his opportunities"), knows the facts so well, and judges by the practice rather than the theory, that his works are so important. Here we have the monk's daily life in detail: his views of hell and heaven, and their effect on burials and masses; then we pass on to relics and their sale and theft; to the relation of monasteries to parishes (with specially helpful chapters on appropriations and tithes); we learn how the poor were neglected and how while the monks had time for trade and usury and quarrels about money, they ignored their spiritual duties; we discover the extent of the vice of *proprietas* and of the *commendam* system, find how badly accounts were kept, how debts and litigation were common, how money was wasted, and how the numbers dwindled. These are but a tithe of the subjects touched upon—and never without documentation. And the conclusion?—

> I regard monasticism as one of the great formative forces in the social life of the Middle Ages; . . . at certain times and in certain places . . . *the* greatest and most beneficent force. . . . The monastery was an oasis of comparative peace within a wilderness of strife and want and physical suffering . . . [and that in an age when nationalism was strong, for] the idea of one only Church, and the use of one Latin language among all scholars, did far less to create an international spirit than is often supposed.

EDITOR.

Why Jesus was Crucified. A New Survey of the Evidence. By A. J. Walker, M.A. Eyre & Spottiswoode. 5s.

This book, the work of an Anglican Rector, is introduced by a commendatory but non-committal "Preface" by Canon Raven. It advances and argues for a new theory regarding the purpose of Jesus in going up to Jerusalem for the last time and the happenings there. Jesus intended to eat the Passover with His disciples, and then—as a free Messiah—publicly to challenge Pilate with a message of peace and goodwill from God. He expected to be denounced to Pilate by the priests (who had no wish to come to terms with Pilate and the Gentiles), and He therefore knowingly risked crucifixion; but He made sure that in that case He would die in expiation of Israel's sin in dishonouring Cæsar and hating Gentiles. Barabbas was a patriot who led a revolt of those who were hostile to Jesus. His revolt made the execution of Jesus's plan impossible: and all that could be done was for Him to deliver His message to Pilate under the semi-private conditions of captivity, with the result that it could be manifested to the whole world only through the later operation of the Holy Spirit.

Such is the argument; and it is elaborated with care and with special attention to the chronology of the last days of Jesus's life. Some good points are made; *e.g.*, attention is drawn to the concern of Jesus to bring Israel's hatred for Rome and the Gentile world to an end (a point often overlooked in studies of His life). Moreover, while Jesus (as most of us believe) fully expected to die in Jerusalem, He must presumably have contemplated the possibility that He would not do so, and have had some idea of His procedure in that event. Mr. Walker therefore is speculating in a region where speculation is justified, and on a basis that is—at least in some important respects—historically sound.

But he has not quite made out his case. He presumes that we know a lot more about Barabbas and the effect of his revolt on Jesus's plans than we do. He uses not only the narrative but also the dialogue of the Fourth Gospel as historically well-attested: and our confidence in his historical judgment is not strengthened when we find the words: "Why callest thou me good?" appearing in the form: "Why askest thou me considering that which is good?". Concerning the Synoptic and Johannine accounts of Jesus's visits to Jerusalem, he has a theory of his own, which is not too easy to grasp and involves the awkward conclusion that the Triumphal Procession recorded by the Synoptists is a different event from that recorded by John. He supposes that the visiting Greeks wanted to dissuade Jesus from endangering His life. He feels sure that Jesus wanted to suffer alone, in spite of passages like *Mk.* 8^{34}, 10^{39}. He totally misunderstands the words of Jesus to the daughters of Jerusalem (*Lk.* 23^{27ff}). He expresses the strange opinion that, had it not been for the story of Jesus's agony in Gethsemane, "we might have been tempted to question whether it was right to call him a man", though he does not go so far as to suggest, with Father Ronald Knox, that Jesus took care that His disciples should see Him in His distress, so as to make sure of their believing in His humanity!

While therefore it is difficult or impossible to accept Mr. Walker's thesis as it stands, thanks are nevertheless owing to him, not only for the helpful suggestions which he makes, but also because it is only by the trying-out of all possible hypotheses that the true solution can be discovered and vindicated. C. J. Cadoux.

The Life and Times of St. Ambrose. By F. Homes Dudden, D.D. Oxford Press. 2 vols. 35s.

The Master of Pembroke College, Oxford, has written a great and

most satisfying biography of the virile Saint and Bishop who was so important a figure in the Roman world of the second half of the fourth century, and who exercised so potent an influence upon the history of the Christian Church. The first impression left by the reading of Dr. Dudden's work is that of the greatness of its hero, of the stirring character of the times in which he moved, and of his mighty reaction to them and upon them; the second impression, altogether different, is that of the skill and the patient labour which have gone to make so vivid a picture of St. Ambrose and his times a possibility. This is as it should be—the best biographer is he who concentrates our attention first of all upon his subject; though inevitably, as we perceive the excellence of the biography, we are led to reflect upon the work of the biographer.

Ambrose was a power in the days when the Roman Empire was nominally Christian. But it was a fierce and turbulent time: there was quite as much (or more) of the Roman as of the Christian in the emperors. One of Ambrose's greatest moments was when he excommunicated the Emperor Theodosius for his "most atrocious" massacre of the people of Thessalonica: here he prepared the way for Hildebrand and Canossa, as indeed in his whole conception of the relations of Church and State he anticipated the position of the Papacy during the Middle Ages. But the whole life of Ambrose reads like a romance. A Roman magistrate of the age of thirty-four, he was called to be Bishop of Milan first by the voice of a child, then by the acclamation of the people; and, in spite of all his very genuine efforts to escape the honour, he was consecrated in the shortest time possible and established in what turned out to be the position of greatest influence, not only in Italy, but also in the whole of the Western Church. The life of Ambrose from this time forward was one of sustained energy. There were conflicts with Arians within the Church and pagans without it, in all of which he bore himself manfully, and came off victorious; even if sometimes his methods were such as would hardly recommend themselves to the present day. Ambrose further greatly influenced the inner life of the Western Church: he is recognized as the father of the Latin hymn; as the powerful sponsor of virginity; as, with Hilary of Poitiers, the means by which Greek theology was naturalized in the West; yet, also, as the developer (after Tertullian) of the especially Western type of thought on sin and redemption, thus preparing the way for Augustine; finally, he has a unique position as the author of the first complete treatise on Christian ethics, his *De officiis ministrorum,* in which he revised the Stoic morality, popular in the Roman world, modifying it in a Christian sense.

All this and more may be read in Dr. Dudden's fascinating book—it is a good thing (perhaps, particularly for Free Churchmen, who have not naturally so ardent an affection for the early Church as some others) to be brought thus face to face with an ancient Saint, and to see that he did not get his title for nought. Ambrose comes out as a great man, and a great Christian; even though, like all of us, he has his limitations and his faults; are there not spots on the sun itself? It should be added that Dr. Dudden, for all his obvious enthusiasm for his subject, does not scruple to point out with clarity the places where Ambrose came short—he writes, not as a hagiographer, but as a genuine biographer, whose business it is both to criticize and to appraise.

This brings me to the second aspect of the book before us. It is a work of detailed and exhaustive scholarship, which is a mine of information on the whole history both of Ambrose and his times. The background is delineated with a fullness that enables us to get as good a picture of

the general history and the cultural life of the age as we do of Ambrose himself. The whole work is based on a thorough study of the original authorities and of the modern investigators. It is particularly valuable, in that hitherto English scholarship has not produced a study of St. Ambrose on this scale. The standard work for a long while has been that of Förster, *Ambrosius, Bischof von Mailand—eine Darstellung seines Lebens und Wirkens.* But this appeared in 1884, and much research has gone on since that time, now over half-a-century ago. The recent great study is that of Palanque, *Saint Ambroise et l'Empire Romain,* 1933; and, as the reviewer in the *Times Lit. Supp.* has said, "future students of St. Ambrose will probably find themselves using Palanque and Dudden side by side and deriving profit from both".

It should be added that Dr. Dudden's book contains in its second volume a full study of Ambrose's ethics, his theology, and his writings in general. Some reference to this aspect of Ambrose's work has been made already; but it was not as a man of letters or a theologian that he was greatest. His theological outlook is well illustrated by the famous sentence, which Newman chose as the motto of his *Grammar of Assent—non in dialecticâ complacuit Deo salvum facere populum suum.* Ambrose, as a theologian, had nothing of the speculative spirit—he proceeded upon the basis of the authority of Scripture and of the creed. Such a method was natural in one who was a trained Roman lawyer; nor is it any wonder that much of his theology is legal in temper—Ambrose did much to fix in the Western Church that doctrine of satisfaction and merit which in the end provoked the Reformation. He also encouraged a realistic view of the presence of Christ in the Eucharistic elements which prepared the way for the medieval doctrine of transubstantiation. Certainly, he had also better thoughts than these, thoughts of God's grace and of inward communion with Him. But he was not systematic in his thinking—after all, in accordance with his practical Roman nature, it was the Christian life that he had in view. His teaching was practical and plain, and was meant for men of average common sense. Not, then, in his books do we see Ambrose at his greatest, but in action. This is the final impression Dr. Dudden leaves with us.

ROBERT S. FRANKS.

The Logic of William of Ockham. By ERNEST MOODY. Sheed & Ward. 12s. 6d.

A really first rate study of Ockham in English is a thing long overdue. Here in this new work by Mr. Moody we have it at last, at any rate as far as the Logic of the great nominalist is concerned: if it could be supplemented by an equally thorough work on Ockham's theology, English students would then be in a good position to understand this very distinctive thinker, whose ideas have entered deeply into the subsequent development of philosophical and theological thought.

What Mr. Moody wants to make clear is Ockham's conception of science—science is contained in propositions framed by the human mind. But before there can be such complex knowledge of things through the affirmation and denial of terms one of another, there must first be an incomplex knowledge of things by means of the terms themselves. It is this incomplex knowledge, or simple apprehension, which is the foundation-stone of Ockham's logical system. It is the result of original acts of the mind, directly apprehending the natures of things; as when I apprehend a substance, or again a quality. Thus I must apprehend the substance through the term *wall* and the quality through the term *white,* before I can form the proposition, *The wall is white.* Science, now, is entirely concerned with terms in their propositional relations: its business is to show

what necessary affirmations and denials can be made about things by means of terms. It was accordingly Ockham's purpose definitely to separate physical science from metaphysics: the one is concerned with things indirectly through terms and propositions, the other directly with the things themselves. The metaphysical existence of things is not something to be scientifically explained; but is on the contrary a presupposition of all science.

It is Mr. Moody's great merit to have set out all this with the greatest fullness and clearness, so that anyone who will take the trouble can understand Ockham's mind on this fundamental point of his system. Mr. Moody thinks that Ockham has been studied in the past too much just as a precursor of Locke. He was not really anti-metaphysical like Locke; but simply insisted on the division of science from metaphysics. Metaphysics for Ockham is not a logical science, but rather an analogical account of the things which science implies. Here, says Mr. Moody, Ockham was simply being true to the proper Aristotelian notion of science in opposition to the Platonism that seeks to understand all things as developments from the Idea of the Universe.

Nevertheless, it must be admitted that Ockham's disjunction of science and metaphysics opened the way for Locke's partial, and finally for Hume's total, contempt of metaphysics. Mr. Moody is no doubt right that Ockham intended none of this: all the same it followed.

A word must be added on Ockham's results for theology, which Mr. Moody only touches on very lightly. Theology was for Ockham a science of things Divine, formed like other science of terms and propositions. But, as no simple apprehension of God in His proper nature is possible to the human intellect, revelation supplies its place by imparting both the terms and the relations of this knowledge. In a word, the proper knowledge of God is altogether beyond us, except in so far as it is miraculously produced in the mind by the direct action of God Himself. This notion of the entirely arbitrary character of all theological knowledge has bitten deep into the history of later Christian thought; nor is it dead to-day—it is precisely what Brunner means, when he says: *Gott kann nur durch Gott erkannt werden.*

R. S. Franks.

The Spirit of Mediaeval Philosophy. By Etienne Gilson. Gifford Lectures, 1931-2. Sheed & Ward. 15s.

Those who are already acquainted with the writings of Professor Gilson will welcome these Gifford Lectures. Few can be better equipped to deal with the subject of medieval philosophy, and this volume is indeed a rich treat for the philosophic student. The question that Prof. Gilson sets out to answer is whether or not the Middle Ages produced a Christian philosophy. This has been disputed, but these lectures are a splendid answer in the affirmative:

> What I have tried to do, as far as my power allows, is to set forth a small number of philosophical ideas which, as far as our present knowledge goes, would seem to have had a religious, and, in particular, a Judeo-Christian origin.

He maintains convincingly that Greek philosophy received "a new impulsion from the fact that it was carried forward under Christian conditions". Again,

> If it is due to Scripture that there is a philosophy that is Christian, it is due to the Greek tradition that Christianity possesses a philosophy.

But his main contention is that without the Biblical revelation there would

have been no metaphysic of pure Being. The first series of lectures is an analysis of this concept, and those of Causality, Necessity, Contingency, Creation, and the like, which depend on it. The contributions of Plato and Aristotle are shown to be insufficient:

> Plato and Aristotle were building a magnificent arch, all the stones of which converged upon this keystone (Being); but it was due to the Bible that the keystone was put in position and it was the Christians who actually put it there.

The whole field of Medieval Realism is covered. Naturally, we find that the teachings of the Augustinians, the Franciscans, and of St. Thomas and a host of others, are dealt with, and in a manner profoundly satisfying. The scope of this volume may be gauged from some of the chapter headings: "Being and its Necessity", "Beings and their Contingence", "Christian Optimism", "Christian Providence", "Christian Personalism", and in the second part: "Christian Socratism", "Knowledge of Things", "Christian Law and Morality", and so on. There are copious notes at the end of the book and a comprehensive index of proper names. This book may truly be described as an event of first importance in the philosophical and theological world, and one of its delightful features is that it is pleasantly readable.

JOHN SHORT.

The Purpose of God. By W. R. MATTHEWS. Nisbet. 7s. 6d.

In *God in Christian Thought and Experience* the new Dean of St. Paul's had already revealed himself as a lucid and forceful writer on theological subjects; his new volume, *The Purpose of God,* amply confirms this impression. In it he seeks to restate in view of the modern scientific interpretation of the universe the old argument from or to design. There is just now a tendency among younger theologians to hark back to medievalism, some of the aspects and developments of which are not altogether healthy. In some respects Dr. Matthews shares this tendency. He gives full value to the medieval attitude and discussions, but he realizes their inadequacy, brings the whole subject up to date, and reveals the past in its true historical perspective.

His book begins with a discussion of the Philosophy of Theism from the standpoint of those rational proofs known as ontological and cosmological. Here the Dean covers familiar ground, but in a very fresh and convincing fashion. He then passes on to the classical formulations of the Teleological Argument, mainly those of Aquinas and Leibniz; he then deals with the objections formulated by Hume and Kant, and in his fourth chapter reconsiders the whole argument as affected by theories of evolution and by the Philosophy of Science and Beauty. In his last two chapters, "The Teleological Universe" and "The Purpose of God", he discusses the teleological process in history and in the development of the human race. In this connexion he refers all too briefly to the problem of evil, but promises another volume dealing more specifically with this question. His general conclusions may be stated in the following words:

> We have found good reason to conclude that the evolution of intelligence is, in the long run, inexplicable except on the hypothesis that the process of evolution is a directed one, and we have also seen that this direction can be understood only as the influence of Mind throughout the whole course of development.

Speaking of the Divine Purpose Dr. Matthews goes on to say:

> In our view, it is an essential part of that purpose to create self-determining individuals who are able by free choice to turn towards

the good, or, in the language of religion, who may freely desire and enjoy fellowship with God.

On the general question Dr. Matthews is fully alive to the limitations of all these arguments for the being of God. None of them by itself can be said to prove to demonstration the existence, say, of the Christian God. Their cumulative effect, however, is to prepare the way for such an hypothesis, and although the old forms of them may be no longer tenable they are still capable of restatement. How impressive and useful such a restatement may be Dr. Matthews very clearly shows. His book is certainly a most valuable and convincing contribution to Christian apologetics.

W. B. Selbie.

The Psychology of Christian Personality. By Dr. E. M. Ligon. Macmillan, 12s. 6d.

The author of this book is an American Professor of Psychology who evidently believes that "there is nothing like leather". For him psychology rightly applied and interpreted holds the solution of every human problem, and particularly those concerned with religion. He has therefore written this big book in order to interpret the teaching of Jesus as given mainly in the Sermon on the Mount in terms of modern psychology. His object is to show how this teaching may minister to mental health and to the growth of a sane, rounded, and effective personality. Dr. Ligon writes mainly with a view to the instruction of parents and ministers, but there is much in his book that will be useful to all intelligent Christians. He deals, of course, mainly with the ethical aspect of Christianity, and his treatment of it is lively, interesting, and full of common sense. We may take two examples. Writing of rationalization he says :

> Rationalization is a very common form of behaviour. All of us use it on occasion. A student goes to a show instead of studying. He offers as his excuse "all work and no play makes Jack a dull boy". He sows his wild oats and prattles seriously about mid-Victorian ethics and breadth of experience. We neglect our church attendance, and emphasize the need for a day of rest. Indeed, most of our excuses are rationalizations, in whole or in part. This habit begins in early childhood when we are searching for a convincing excuse to offer for having engaged in some forbidden conduct, and thus avoid the wrath that is to come.

And in a very striking chapter on "The Chaos of Fear" he shows how the teaching and method of Jesus are only an extension of the psychological theory that the best remedies for fear are "co-ordinated activity, knowledge, direct action, love, and a sense of dependence upon some adequate protection". Dr. Ligon certainly makes out a good case for the value of religion in ministering to mental hygiene. Within these limits and in spite of its uniformly American outlook ministers generally should find this book exceedingly useful and suggestive.

W. B. Selbie.

God and the Common Life. By Robert Lowry Calhoun. Scribners. 8s. 6d.

On expressing my appreciation of this quite remarkable book to a friend who was acquainted with the American edition and also with the author himself, I was told that Prof. Calhoun's best book was the one that he had not yet started. Such an expression was doubtless to be understood as a rather witty epigram, but it contained praise as well as criticism. The criticism would be based upon the fact that the book contains two main ideas which it is not altogether easy to balance : a large portion of it

deals with epistemology, but a still larger portion deals, in accordance with its somewhat popular title, with social theology. But the section dealing with epistemology is essential if one is to feel the full weight of the author's argument, and I think that any re-arrangement of the chapters would have lessened the impact which the book makes upon the mind.

On the other hand, the opinion that Prof. Calhoun is to write a still more powerful book suggests the high quality of the present volume, of which there can be no question. Feeling that the problems of theology are obscure but in practice inescapable, he believes that they should be faced for the sake of "a general heightening of one's total response to the universe". He presents his attempt from a "western-masculine point of view and the prejudices that go with it" and feels that this need not make his perspective false to the essence of vital needs. He declares that modern faith was compounded of Newtonian physics and evolutionary optimism but it is as dead as the Aristotelian physics and scholastic faith of the middle ages. As a consequence, traditional Protestant theology can give no account of progress either as fact or ethical objective, and no adequate guidance towards such further advance as is plainly required. Negative criticisms of this character are only prefatory to the main purpose, for this is a book of religious realism in the midst of an unreal world where traditional principles of religion are largely effete, and conventional ethics, social or individual, is in confusion or even decay. Prof. Calhoun regrets the separation of the "secularized, self-centred daily life" and the "formalized pious occasions": they are now nothing but "scarred fragments" which can never become a living whole. In presenting a historical review of the day's work conceived as vocation together with a critique of the present day phenomena—and incidentally of Barth and his "admirable one-sidedness", a criticism which is emphasized by numerous incidental references in a large part of the volume—he approaches the requirements of a present day conception of vocation. This may be summarized as the systematic and persistent doing of needful work, the full use of one's powers, with a willing contribution to the common life.

> While steadily refusing to look for a kingdom of heaven on earth, past, present, or to come, in which men would be gods and life one grand sweet song, it (the vocation) steadily hopes for a time when more men can be more fully men, through conscious participation in a meaningful common life.

In addition to these demands there are certain negatives which play their part: avoidance of shams, *e.g.*, sham "service", fake "art"; scamped "work"; distrust of egotism; anarchic self-indulgence; stereotyped behaviour. His view is forced home with the hammer-stroke of the epigram:

> Come to terms with a world deeply infected with such discrepancies, one must or go mad; but acquiesce in them one may not, and keep morally sane.

Vocational realism is found in various ways at present, from a mere sense of frustration if work is not done or if there is none to do, to an intense love of one's work which issues in genuine artistry.

The religious doctrine of vocation is only possible when we realize that perfection is not to be found on earth:

> Not all things are clean; the tension between what is and what ought to be cannot be relaxed; the things that are Cæsar's must still be distinguished from the things that are God's. But that does not mean that this world belongs to Cæsar and some other world to God. It means that the servants of God in this world have obligation to

> resist self-agrandisement and pretence wherever it crops up . . . . recognizing freely that perfection is not to be looked for here, but refusing to acquiesce in the finality of anything else.

The author describes the factors adverse to the religious basis of work, laying of course considerable stress upon the de-humanization of industry, which, however, did not begin with, nor is it a necessary consequence of, mechanization.

The chapters of an epistemological character show Prof. Calhoun as well able to discuss metaphysical questions as the more practical matters. After a brief historical sketch he gives an independent discussion leading up to a theory of communication between man and man, and of the process of co-operation which is laid open by such communication. I can only quote one or two epigrammatic sayings:

> Emergent evolution . . . re-states the problem rather than states the answer.
>
> Mind as we have sought to describe it is among the first principles of the universe; not merely a product of evolution but one of its primary grounds.
>
> Man is both creature and creator, but can only be the latter by standing to some extent apart from the world and from himself.

Asking what grounds we have for belief in a Being real enough, great enough, and good enough to be God, Prof. Calhoun declares that the argument from analogy is alone possible, and he proceeds to consider God as creator-redeemer, as living mind at work—a very striking approach, especially as he rightly holds that analogy is essentially artistic in its content. His main purpose in this discussion is obviously to present God as active in the world. The only God who is omnipotent is a god who is God and not a metaphysical abstraction, One who is intent upon what needs to be done. God is purposive not because he sets up particular goals *ad hoc,* but rather because His nature being determinative involves all possibilities, not indifferently, but by definite positive and negative implication.

We wished for a closer discussion of the value of analogical argument as such, but Prof. Calhoun passes on to pages which contain some of the clearest thinking and the finest eloquence we have met for many a long day. The whole section on the way of God with men must be read word for word if one is to feel its religious power and its profound insight. It concludes with the words equally striking for their simplicity, their beauty, and their truth: "We tell our stories about God as best we can, and know when we have done that silence is better".

The book is equipped with an excellent index, with many cross-references—a model of its kind. There are no footnotes, everything of this nature being relegated to the concluding pages, where we find also further discussions of particular points and a rich bibliography. This is a most businesslike volume, useful to the expert, the student, and the layman; it presents a piece of fine thinking and an example of fine writing.

BERTRAM LEE WOOLF.

The Sadhs. By W. L. ALLISON, B.A., B.D. Milford. 3s. 6d.

This is a very welcome addition to the "Religious Life of India" series. The Sadhs are a small sect numbering some 6,000 people living in the central part of India, the two chief groups being those at Farrukhabad and at Mirzapur in the United Provinces. "They form a non-idolatrous, monotheistic group, whose beliefs are composed of various elements gathered from several other religions and cults." Of them little has been known,

although more than a century ago two accounts of their tenets were written, which Mr. Allison reproduces, *An Authentic Account of the Saadhs,* by Chaplain the Rev. Henry Fisher of Meerut, written in 1818, and *A Short Account of the Sadhs,* by William Henry Trant, Esq., published in 1827. The sect aroused the interest of Dr. J. N. Farquhar, and Dr. Farquhar's Reconstruction of Sadh History is also given.

The most important of the Sadh Scriptures, the *Nirvana Gyan,* has never been printed. Mr. Allison gives an interesting account of how he was allowed to get a glance at the book, and information as to its contents. He gives extracts illustrating its teaching, and tells us that a Sadh once took him

> to his house, and behind closed doors, put a genuine copy of the *Nirvana Gyan* into his hands. The long-sought prize was in his hands; but he knew that to accept it would be to incur the animosity of the whole local Sadh community, so very reluctantly he returned the book with thanks.

The moral ideal of the Sadhs is high, and some features in their worship and beliefs suggest the influence of Christianity. It is not surprising that "Fisher's first impression was that he had discovered 'an extraordinary body of native Christians near Delhi.' " Very few Sadhs have become Christians, whilst at the same time this little community has declined in zeal for its own religion.

We are very glad to have read Mr. Allison's illuminating study of a phase of India's religion of which we knew little, and we commend it to all interested in India.

S. Cave.

The Story of Conscription in Australia. By Leslie C. Jauncey, Ph.D. Allen & Unwin. 10s. 6d.

An Irish statesman once declared—in words which have become historic—that "the price of liberty is eternal vigilance"; and a book such as this is, from this point of view, a salutary warning to all who wish to preserve our hard-won freedom from military domination.

In 1911 the voters of Australia placed upon voteless boys (ages 14 to 18) the onus of compulsory military training, and allowed themselves to go scot free; and Dr. Jauncey records both the working of the system and the organization of the opposition to it. Within two years of its imposition, the resentment was such on the part both of the trainees and of their parents that one in every six of the conscripts had to be prosecuted for failure to drill. During the War two attempts were made to extend the system to service overseas; but on both occasions by a nation-wide referendum the electorate turned the proposal down by large majorities; and in 1929 the Federal Government, baffled by increasing defiance of the law, suspended the compulsory clauses of the Defence Act. Conscription therefore is still the law of the Commonwealth, although it is inoperative for the time being.

Political memories are notoriously short; and this book is therefore a timely and welcome reminder of the brutalities which necessarily accompany compulsory militarism, and of the menace to civil liberty always inherent in a system which places citizens under army regulations. The reviewer was personally associated with many of the events recorded by Dr. Jauncey, and he can vouch from first-hand knowledge for the general accuracy of the book. The facts are ably set forth and the tangle of events unravelled with a skilful hand; so that no reader need be under any illusion as to the alleged "benefits" of conscription, either as a method of discipline (when it is said to be "good for the boys"), as a military necessity

(when we are told it is required for "national defence") or as a civic duty (when it is lauded as a "democratic institution"). The book can be wholeheartedly commended to all those who wish to be forewarned of any attempt to impose conscription upon the youth of Great Britain.

LEYTON RICHARDS.

The Two-stave Organ Album of 12 Voluntaries. Arranged by S. TWINN. Lengnick. 2s.

It is difficult to see to what purpose a book of this sort can be put. Very few people, we imagine, nowadays play the harmonium or American organ in their own homes for pleasure, and, unfortunately, the arrangements in this book are generally most unsuitable for use in church services, to which the instrument is now almost entirely confined. We have, it is to be hoped, progressed beyond the time when such a thing as the flippant and trivial Dvorak Humoresque in G can be played in church, even on a harmonium, to which instrument it is, incidentally, grotesquely unsuitable, quite apart from any considerations of what is fitting in church. And it is further unfortunate that the pieces in this book which are suitable for the instrument are generally of a weak, saccharine, and amateurish nature. None the less, there are four things perhaps worth playing, the Handel minuet from "Berenice", the little Schumann piece, Wolstenholme's "Question", and the Andante from Tschaikovski's string quartet. All the same we feel that while there is plenty of genuine two-stave organ music of good quality, both old and new, still as yet little known, and waiting to be played, why draw on these unsatisfactory and makeshift arrangements?

ERIC H. THIMAN.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading.)*

Sir Frederic Kenyon's **The Story of the Bible* (Murray, 3s. 6d.) is an admirable book, wholly commendable in production and in price as well as in content. The sub-title is "A Popular Account of How It Came Down To Us", and any intelligent person could not but benefit from reading it. Sir Frederic has an almost unequalled knowledge of recent finds among the papyri; these he describes and then relates them to the history and criticism of the text. We have known those who found textual criticism dull, and have even heard of some who thought it disturbing to faith! Sir Frederic makes it fascinating, and finds it

> strengthens the proof of the authenticity of the Scriptures, and our conviction that we have in our hands, in substantial integrity, the veritable Word of God.

The title of the Rev. S. L. Caiger's *Bible and Spade* (Oxford Press, 5s.) is misleading, for it never approaches within 500 years of *N.T.* times. As "An Introduction to Biblical Archæology" its usefulness is limited, but if the reader wants to learn about the Stele of Hammurabi, the Moabite Stone, the Black Obelisk, the Elephantine Papyri, the Taylor Prism, Warren's Shaft, or Hezekiah's Conduit, here he will find the information. The Appendixes are very useful, though Mr. Caiger is unfortunate in misplacing the initials of the Bishop who writes the Introduction to his book.

Vol. II of *Isaiah* (Speaker's Bible Office, 9s. 6d.) begins at c. 40 and goes to the end of the book. There are special articles by the Revs. J. H. Morrison and J. S. Stewart and a concluding article, by the Rev. J. R. Coates, on "*Isaiah* and the New Testament". Once again the illustrations

are apt and the comment drawn largely from modern preachers—A. J. Gossip, James Reid, H. Emerson Fosdick, and Stanley Jones are often drawn upon.

Schools and Colleges, we are glad to see, are not to be without up-to-date exposition. Of the Clarendon Bible we have often spoken, and Cambridge, not to be behind, has its new edition of the "Cambridge Bible for Schools and Colleges". The Rev. H. K. Luce has edited *St. Luke* (Cambridge Press, 6s.) with full recognition of recent work on the Synoptic Problem.

Canon E. B. Redlich's *The Student's Introduction to the Synoptic Gospels* (Longmans, 7s. 6d.) is a valuable little book, which attempts to make Bible students as familiar with Q, L, and M, as they are with J, E, P, and D. The probable texts of these three documents are printed in the Appendix, and the Synoptic problem is discussed in preliminary chapters. It is very handy to have within the same covers these texts and a sane discussion of them.

Dr. John Knox's *Philemon among the letters of St. Paul* (Chicago & Cambridge Presses, 4s. 6d.) is an ingenious, but not always convincing, piece of work. *Philemon* (Dr. Knox would have saved readers trouble if he had used italics for the letter) owes its place in the Canon to the fact that Onesimus, about whom it was written, became Bishop of Ephesus, and received one of the Ignatian letters, c. 110. In *Philemon* Paul was urgently desiring Archippus (for he, and not Philemon, was the owner of Onesimus) to allow the useful slave to return to him. *Colossians* is overshadowed by Paul's concern about Onesimus, and *Philemon* is the letter from Laodicea referred to in *Col.* 4^{16}, Paul desiring that the Church at Colosse should help him in the request he is making to one of its members whom he does not know personally. Philemon is possibly the overseer of the churches in the valley of Lycos (as Epaphras had been); Archippus is a benefactor of the church rather than an actual labourer in it. The corpus of Pauline letters was published at Ephesus towards the end of the first century (here Dr. Knox follows Prof. Goodspeed) with *Ephesians* as a preface. The debt of the writer of *Eph.* to *Col.* is obvious; he had obviously connexions with Colosse and a personal interest in Philemon, and to that interest the presence of *Philemon* in the corpus is due. Who then made the corpus? Could it not have been Onesimus himself after he rose in the Church? There is much that is attractive in this hypothesis, which deserves the attention of the scholars. But there is danger in criticism of this kind. When scholars examine this brochure 1,900 years hence what conclusions will they draw from its writer's use of *would* for *should, did not have* for *had not,* and *belonged in* for *belonged to?* Will they conclude he is Scotch? Or American?

Dr. B. Lee Woolf has packed a great deal into a volume in the "University Extension Library", *The Background and Beginnings of the Gospel Story* (Nicholson & Watson, 4s. 6d.). The geography and history of Palestine are summarized, and then we have rapid reviews of the culture of the times, of social conditions, and of the nature of provincial life and government. Books and literature, science and philosophy, are surveyed, and then "religious cross-currents", and finally an account of the Judaism of the early first century. Few there be who could not learn something from this mass of information. It is a pity the book lists have not been more carefully checked; we have, to mention moderns only, *Luke* for *Lake, Brown* for *Bevan, Ramsey* for *Ramsay,* and (many times) *Livingston* for *Livingstone.*

Pacific School of Religion

Miss Mary Entwistle's *The Bible Guide Book* (S.C.M., 6s.) attempts to do for young people what Dr. Woolf's book aims at doing for more mature students. It, too, begins with geography, and then it goes on to tell of flowers and animals, of life in cities, towns, and villages, of domestic life—dress, food, games, musical instruments, writing materials, money, education. A description of "Times and Seasons" leads up to a specifically religious section, and finally there is a time chart and a bibliography. A useful book, though the bibliography might easily have been better.

The ardent spirit of Dr. Toyohiko Kagawa shines through even the translation and the printed page, for in *Meditations on the Cross* (S.C.M., 5s.) he is near the heart of his own glowing faith. The Passion, Death, and Work of Jesus are the subject of these 17 addresses, each of which ends with a prayer. Dr. Kagawa illustrates freely from Japanese life past and present, and his exposition of eternal realities is always in contact with real life.

There is great divergence in size in the "Westminster Books": compared with Dr. James Reid's *Why Be Good?* Canon Lindsay Dewar's *Does God Care?* (Hodder, 3s.) is slight indeed. And it must be confessed, when we remember some of his previous writings, it is disappointing also, though it exhibits to the full the writer's power of exposition. As a piece of popular apologetic it may have a place, though scholars will scarcely be satisfied with its treatment of a difficult subject.

Canon Peter Green says it has been more difficult to write **This Our Pilgrimage* (Longmans, 2s. 6d.) than its two predecessors, *Watchers by the Cross* and *This Holy Fellowship*. These "Thoughts on the Christian Life" will be found intensely practical, as is all that Canon Green writes. The little volume is worth double its price for the illustrations alone; they are mostly drawn from the writer's pastoral experience, and are very apt.

The Bishop of London's Lent Book this year is by an American, Canon B. Iddings Bell. Its title is *O Men of God* (Longmans, 2s. 6d.), and it is a thoughtful study, by no means of the popular variety, of the nature of man and his relationship to God. Longmans have also published *Religion in Life* (3s. 6d.), ten chapters chosen from the Bishop of London's Lent Books, 1907-1935. Among those whose names appear as authors of the chapters are the Archbishop of York, Dr. Inge, Miss Evelyn Underhill, Bishop Brent, and the Rev. G. A. Studdert Kennedy. Dr. Bell has also written *Holy Week* (Centenary Press, 2s. 6d.), which contains a meditation for every day from Palm Sunday to Easter Day, with seven on the Words from the Cross for Good Friday.

The Rev. E. N. Porter Goff's *Successful Living* (Longmans, 3s. 6d.) is a practical book whose value lies in the fact that it never gets far from actual life. It is a frankly popular treatment which we hope will be widely read, not least in the Church to which its author belongs.

Methodists will no doubt deal faithfully with Dr. J. E. Rattenbury, but his *Vital Elements of Public Worship* (Epworth Press, 5s.) must be mentioned here, for it is a glaring example of that "onesidedness" for which he blames his own people. There have always been some Wesleyans who look longingly back to the Anglican Church; they have priestly ideas, a great regard for propriety, and an intense fear lest they should be associated with modernism, liberalism, or socialism. Now that they have become united with more democratic Methodists they are all the more eager to proclaim their respectability to the world. Among them Dr. Rattenbury occupies a prominent place, and here he expounds his desire

for an objective worship. This means that "the central act of public worship for Christians is Holy Communion", that the children's address must go, that clerical dress should be worn, that the services should be liturgical and written prayers preferred to extemporary, that the Christian Year should be observed, *etc., etc.* We have called this book onesided, and so it is: Free Church worship, including Methodist, is judged at its worst (is it a fact that people sit upright, open-eyed, in prayer to-day, and are Free Church services more irreverent than they used to be?), Anglican at its best. Is it ever suggested that many New Testament scholars think it doubtful whether Jesus ever instituted the Sacraments? Is it ever suggested that Quakers without Sacraments and Christians who regard the Lord's Supper as a memorial have true communion with their Lord, and show their faith in their lives? Are lay preachers so much as mentioned? And so we could go on. There is so much that is fine in Dr. Rattenbury's book that it is a pity he spoils it by his prejudices. That worship may be real worship, that Protestants may always remember that they belong to the Holy Catholic Church, that the duty of evangelism should never be forgotten, that more thought should be given to the service of praise—in all these things and much more the book will win cordial assent.

The Methodist Church has just published *Divine Worship* (Epworth Press, 4s. to 1s.), a manual of devotional services. The book is very much on the lines of *The Book of Congregational Worship,* from which it draws several prayers. It contains ten orders of worship, but no orders for Baptism or Communion. Worship for children, responsive prayers, orders for special seasons, and selections of collects are added. There has been a good deal of discussion in the Methodist Church about the provision of a book of worship, and we shall watch its future with interest.

In *Worship and Intercession* (Longmans, 3s. 6d.) Dr. Ruth Hardy, a medical missionary, has given us a helpful and suggestive little book. Though written from the Anglo-Catholic standpoint its message goes beneath all the differences between Christians, and few there be who could not learn much from it.

A Cambridge Bede Book (Longmans, 5s.), by the Rev. E. Milner-White, Dean of King's College, Cambridge, contains 70 collects, which, though new, are said to breathe the spirit of English piety. To be useful for private devotion, a collection of this kind should appear in the cheapest form possible.

The Children's Church is a comparatively recent development and it is probably one that has come to stay. Canon G. W. Briggs, assisted on the musical side by Dr. Percy Dearmer, Mr. Ralph Vaughan Williams, and Mr. Martin Shaw, has prepared in *The Children's Church* (Oxford Press, 1s. 6d.), "An Order of Morning and Evening Prayer with Songs of Praise for Children". There is a Lectionary for Sundays and Holy Days. Most of the hymns are familiar, though the omission of verses could have been carried further with advantage. We think, too, that many of those engaged in Children's Church work will be surprised at some of the hymns included.

Dr. J. Harry Miller's *Sunday Mornings in the School Chapel* (Allenson, 2s. 6d.) contains 20 essays in a difficult art. The addresses are short, and were evidently intended for older boys; they have little in the way of illustration, but have the merit of directness and simplicity.

Mr. E. H. Hayes is responsible for the lesson helps, *Lesson-Stories on the Gospel in Britain* (Ludgate Circus House, 1s.). The twelve stories begin with Alban and go on to Tyndale.

Miss Mary Birkinshaw's *The Successful Teacher* (Hogarth Press, 3s. 6d.) is the result of an inquiry set on foot by the National Institute of Industrial Psychology among secondary schoolmistresses. Six hundred of them answered questionnaires sent out, stating why they chose their profession, whether they were happy and content in their work and why, *etc.* While the summary of the information makes interesting reading it is difficult to see its value.

The Young Disciple and His Faith (Ludgate Circus House, 2s.) is issued by the Methodist Sunday School Department in response to a Memorial to Conference for the more adequate religious training of children. The Faith, The Church, the Sacraments, the History of the Methodist Churches, are outlined, and then there is a suggested catechism. The work is so well done that we hope Congregationalists will take in hand a similar task book, and perform it even better. It is scarcely fair, for example, to suggest to young people that Jesus instituted the Sacraments without saying that this is not the view of many New Testament scholars.

Readers of these pages know that the Rev. J. W. James is a man who successfully carries his ministry beyond the bounds of his own church. *Listening In!* (Indep. Press, 2s. 6d.) shows that he is specially gifted, too, in the art of talking to children. The volume contains thirty addresses.

Mystery Tours (R.T.S., 3s. 6d.) contains 59 addresses by the Rev. Stuart Robertson, the well-known speaker to children. Ministers will find that they give them ideas for their own talks.

The ripe wisdom which marks Dr. S. Parkes Cadman's writings is evident throughout *Adventures in Happiness* (Macmillan, 8s. 6d.), a book which will richly reward its readers. Dr. Cadman's mind is so well stocked —literature, music, art, serve him just as naturally as politics, business, and religion—that happy quotations and illustrations abound. Sometimes perhaps the language is almost too opulent, but then it only matches the thought. After discussing the possibilities, the interpretations, and the cross-currents of happiness, Dr. Cadman goes on to discuss its relation to civil government, health, work and wages, the love emotion, domestic life, friendships, imagination, music, literature, art, social service, and religion. The index is much fuller than is usual in a book of this kind, but Dr. Cadman's "blind spot" seems to be names: there are several mistakes in spelling and initials both in the text and the bibliography. We cordially commend the book: it will make readers think to read scores of pregnant sentences like "Religion nurses those peculiar forms of decrepitude in which sacred ideals and institutions decline apace."

Mr. Richard Ince, the compiler of *A Dictionary of Religion and Religions, including Theological and Ecclesiastical Terms* (Barker, 9s.) calls reviewers "professional fault-finders". This attempt to disarm criticism must be ignored. The compiler of a book of this kind needs a much wider knowledge and a much sounder judgment than Mr. Ince seems to possess. We have tested the book on many points and have been unable to discover any standard of proportion, either in the selection of entries or the space allotted to them. The Acts of Uniformity of 1549, 1552, 1559 are mentioned, but not that of 1662. There is no mention of Archbishop Parker and his *Advertisements,* of the London Missionary Society, of Henry Barrow, Martin Marprelate, John Penry, or the Pilgrim Fathers, but nearly two columns are given to Meredith Starr, who is "a constructive psychologist who opened a retreat at East Challacombe, Devon, in 1929". Mr. Ince has a psychological obsession; a column is given to Psychology (15 lines only to Public Worship), and in the long essay on Religion Freud and

Jung are prominent. The seven lines on Robert Browne are useless, while Dale is

> A 19th C. Congregational minister; author of *The Atonement,* a mystical work on vicarious suffering.

The Rev. A. E. Baker's "Study of the Eucharist", *These Holy Mysteries* (Centenary Press, 3s. 6d.), is one of the clearest statements of the Anglo-Catholic view that we have met. It will not convince those who do not accept the writer's premises, but it will make them understand what those premises are. Only rarely does it show the extravagances of Dom Bernard Clements's *The Precepts of the Church* (Longmans, 2s. 6d.) which makes clear the lengths some Anglo-Catholics are prepared to go: they should be present at Mass on Sundays, receive Holy Communion at least three times a year, go to confession at least once a year, fast in Lent and eat no meat on Fridays, uphold the Church's marriage law, and give regularly to the support of the Church and ministry.

We have read Dr. A. W. Harrison's **Church and Sacraments* (Epworth Press, 2s.) with pleasure and profit, alike for its subject matter and for the clear and direct style in which it is written. Those who sat through the discussions on "The Nature of the Church" at Lausanne or on the recent Congregational Commission on Sacraments well know the extent of the confusion of thought on these subjects. Dr. Harrison's historical summary is therefore very timely, although there are one or two slips (The exiled Puritans had an Order of worship 30 years before the Middelburgh book; the Savoy Conference was 1658, not 1688). Dr. Harrison writes with sympathy and understanding of views of diverse kinds, and Christians of all communions could benefit by reading his pages. It is unfortunate that the title is rather misleading; only one Sacrament, that of the Lord's Supper, is dealt with; Baptism is scarcely mentioned.

Few scholars have to their credit an achievement equal to that of Dr. James Mackinnon. If he had written no more than his great work on Luther he would have had no need to be ashamed; his *History of Modern Liberty* represents what would be a life-time's work for most people—and these are but two of many publications. Now, in **From Christ to Constantine* (Longmans, 18s.), he completes a trilogy the other members of which are *The Historic Jesus* (1931) and *The Gospel in the Early Church* (1933). The new volume is an account of the rise and growth of the Church from A.D. 30 to 337—550 pages of solid learning, sound, reliable, worthy. The reader may not accept the author's views on controversial subjects, but he will always respect them, so much so that he feels he rejects at his peril; on vexed questions like the relation of Christianity to the mystery religions, the organization of the early Church, and so forth Dr. Mackinnon writes with a measured judgment which is its own authority. We congratulate him warmly on all that he has done for Christian learning; this new volume, like the rest of his works, should be in every College library and on the shelves of every minister who can afford it. It deserved better paper than the publishers have given it.

In *Healing: Pagan and Christian* (S.P.C.K., 9s.) the Rev. G. G. Dawson has done a very useful piece of work, and one which was obviously needed. He has much ground to cover—practically the whole history of medicine from primitive times, with special attention to the healing methods of Jesus and of the Church, but he manages at one and the same time to be readable, and, we think, reliable. The final chapters have to describe many modern movements, including psycho-analysis, Coué-ism, Christian Science, *etc.* Mr. Dawson writes objectively, and his sketch will prove a valuable book of reference.

Many books on Mount Athos have been written, but there is a place for Prof. R. M. Dawkins's *The Monks of Athos* (Allen & Unwin, 15s.) which, beginning with the idea of collecting legends of Athos, grew into a large book which chats at length on all and sundry matters relating to the monks. Prof. Dawkins has visited Athos four times, three of them in recent years, and he has amassed much information about the 20 ruling monasteries and the minor settlements. The legends begin with a visit from the Virgin, but it is not until the time of Athanasios (10th century) that we can be sure we have any facts to go on. The life on the peninsula to-day is described as well as the legends of yesterday—indestructible icons, angelic visitants, and the rest. Women are still prohibited from visiting Athos, but the ban on female animals, even hens, seems to be breaking down.

No American theologian is held in greater esteem in this country than Dr. W. Adams Brown. Many ministers now in middle life were brought up on his *Christian Theology in Outline*, and they have watched with keen interest the part he has played in oecumenical movements. Dr. Brown's spirit is notably eirenical, as is well seen in his new volume *Your Church and Mine* (Chapman & Hall, 10s. 6d.), which he calls "A Book for Catholics and Protestants". After setting out what Catholics and Protestants have in common and the points where they differ, Dr. Brown surveys Contemporary Catholicism and Contemporary Protestantism, discusses what they can learn from each other, and outlines the need and the prospects of a united Church. His intense desire for union and his overflowing charity sometimes blur the sharp distinctions between the Churches, but we hope Dr. Brown would not be willing—it is almost implied—to accept a scheme of union that would exclude, even formally, the Baptists and the Quakers. Nevertheless, it is good to have an example of how sympathetically a Protestant can write of Catholicism—Roman, Orthodox, Anglo-. "How wide a range of variation may be included within the one Church?"; this and similar questions are considered, the answer being, "A federal unity alone makes it possible in adequate measure to combine unity with variety", the federation being apparently similar to that of the United States of America.

The Church at Work in the Modern World (Chicago & Cambridge Presses, 9s.), edited by Dr. W. C. Bower, has some distinguished contributors, but it will find itself handicapped by a bad start. Half-a-dozen staccato affirmations, some of which ("Christianity is not something given") arouse immediate antagonism, form a big stumbling-block. Altogether we do not quite see what the Editor is at in this survey of American Protestantism, even while recognizing the worth of essays like Dr. S. J. Case's "The Task of the Preacher" and Dr. W. E. Garrison's "Print and Propaganda", which is packed with information about religious periodical literature.

We wonder if Mr. Upton Sinclair is pleased with the publication in England of his *The Profits of Religion* (Laurie, 7s. 6d.) first published in America 20 years ago. In it he romped "down the vista of the ages, swatting every venerable head that showed itself" in the effort to prove that Christianity was the chief enemy of social progress, that "fixed dogma" produces "mental paralysis", which is used by "economic exploitation". The greed, tyranny, and superstition of Rome; Luther and the peasants; Calvin and Predestination; the vagaries of Mrs. Eddy; the credulity of spiritualists; the superstition of the masses—all that has been crude and evil and wrong in the story of the Christian Church is pilloried and held up to ridicule. All priests are frauds, belonging to the "Wholesale Pickpockets' Association", and every religion is "a mighty fortress

of Graft". We wonder how far Mr. Sinclair would qualify his charges to-day.

It is not difficult to forecast the contents of a book prefaced by Canon H. R. L. Sheppard and dedicated to the Rev. F. H. Gillingham, as is the Rev. Joseph McCulloch's *A Parson in Revolt* (Nisbet, 3s. 6d.). Mr. McCulloch's chapters contain little that is new; "revolt" is much too strong a word for them, and it is amazing how the outlook of some of the rebels is limited to their own branch of the Church. Mr. McCulloch argues that the three things the Church must leave behind are

> the present parochial system, the present training of the clergy, and the present limitation of Church membership;

clergy and people must be freed from a cramping institutionalism. Ten clergy with specialized tasks in a large district, no theological colleges, but a diaconate of five years in practical work, a prophetic ministry, free from an esoteric terminology and an exclusive worship, and a Church in contact with the lives of the people, are essentials.

Mr. Bertrand Russell's *In Praise of Idleness* (Allen & Unwin, 7s. 6d.) contains fifteen essays, many of which have appeared before. They are a miscellaneous collection, but Mr. Russell suggests that the general thesis which binds them together is that

> the world is suffering from intolerance and bigotry, and from the belief that vigorous action is admirable even when misguided; whereas what is needed in our very complex modern society is calm consideration, with readiness to call dogmas in question and freedom of mind to do justice to the most diverse points of view.

It is a pleasure to be able to agree with Mr. Russell for once! This does not mean that Mr. Russell always carries us with him; some of the essays are too thin to get anywhere, the economics are frequently unconvincing, and there are generalizations that are far from the mark; few who know the modern universities would agree that working-class boys and girls who reach the university by aid of scholarships

> as a rule have had to work so hard in the process that they are worn out and do not fulfil their early promise.

Mr. John S. Hoyland's *Digging for a New England* (Cape, 5s.) is not merely a description of what has been done by student groups in working with unemployed men on the land; that stirring narrative—there were 50 student and schoolboy groups at work last summer—is but a prelude to a forceful plea that Christianity can only live if Christians resort to the Franciscan mode of life:

> We must learn to work for them, manually, with blistered hands and aching backs, in rain and heat and mud. We must live with them, on their own level; and all the while by our humility and teachableness we must show that we are class-penitent.

A British peasantry restored to the land by the agency of Christian men and women working in Christ's spirit is Mr. Hoyland's dream. He charges Christians with slackness and cowardice and contrasts their spirit with that of young Communists who say, "Yes, the strain is terrific: we shall die young, but see what a monument we shall leave behind us" and "Yes, our sacrifices are heavy; but it costs, you know, to build a new world".

With some experience of Great Harwood Sunday School teachers we wonder what they made of their Vicar's talks, which now appear in the Rev. Roger B. Lloyd's *Christianity, History and Civilization* (Dickson, 10s. 6d.). The book is a great improvement on *The Religious Crisis,*

though it has the same faults, covering too much ground, and giving the impression that the authorities quoted have not been altogether assimilated. Mr. Lloyd seems fond of wide sweeps, as may be gathered from the fact that H. A. L. Fisher, Arnold Toynbee, Oswald Spengler, William Temple, and F. R. Barry are the writers on whom he most relies. We are convinced, however, that his best work lies in subjects more definitely limited: his admirable Chapter VII ("Communism and Humanism") shows much greater skill than his efforts to survey and connect large movements. Nevertheless the book renders a timely service. It argues that Civilization and Christianity are not opposites, or irrelevant. The marks of civilization are Reason, Beauty (or Aesthetic Awareness), and Civility (or Serenity). These are not enough for survival, but need the enthronement of Goodness. Communism and Humanism are insufficient to save Civilization, for the one disregards personality and the other harks back to the Reason already proved insufficient. We are therefore driven back on religion, and Mr. Lloyd argues that as Christianity needs the qualities which make civilization, the future of civilization is bound up with the acceptance of Christ as source and goal. This leads to a discussion of the Incarnation, and an examination of the present opportunity.

The value of Dr. R. H. Murray's *Group Movements Throughout the Ages* (Hodder, 5s.) is not in anything new contained in its chapters, but in the fact that it gives within the covers of one volume the facts about some of the great spiritual movements of the centuries. The choice is arbitrary —one of the most striking examples of group organization is surely that of the "gathered church" represented by Independency—but it is well to have summarized the story of the Montanists, the Franciscans, the Friends of God, the Port Royalists, the Methodists, the Evangelicals, and the Tractarians. All this, however, is to provide perspective for a chapter on the modern Group Movement; this has some of the disturbing features usually found in Group propaganda—the clinging to the name Oxford, the boosting of Frank Buchman, the head-line advertising. If the Groups would do their work quietly—emphasizing the importance of right living, of the need of witnessing by every Christian, of the values to be found in fellowship—their critics would soon be silenced.

In order that the ordinary man may prepare himself for the Life and Work Conference at Oxford in 1937, the Rev. H. W. Fox has written a valuable little book, *Loyalties to Church and State* (S.C.M., 1s. 6d.). That it has made us want to argue furiously at times is the best testimony we can pay to the booklet, the usefulness of which is increased by its Questions for Study Groups.

In *Adversus Judaeos* (Cambridge Press, 25s.) Dr. A. Lukyn Williams has done students of Church History a most useful service in giving what he calls "A bird's-eye view of Christian *Apologiae* until the Renaissance". The work originated in lectures prepared to help young men who were training for work among the Jews, and it will remind Christians that the Jewish problem is ever with us. How far is it right to try to convert Jews to Christianity, and if right, what are the best means to employ? These are pertinent questions, and those who would answer them aright will find the necessary background in Canon Lukyn Williams's volume, which starts with the earliest Books of Testimonies and the Epistle of Barnabas, and follows the apologies of Syriac, Greek, Spanish, and Latin writers until the middle of the fifteenth century.

The Rt. Hon. W. Ormsby-Gore, an excellent First Commissioner of Works, writes a Foreword to Mr. F. H. Crossley's *The English Abbey; Its*

Life and Work in the Middle Ages (Batsford, 7s. 6d.). It is no disparagement to the letter-press to say that most readers will look first at the photographs (by Mr. Crossley and others) and at Mr. Brian Cook's drawings. All these are produced in a manner worthy of a Batsford book. Specially useful is the list of the more important remains of abbeys, arranged under counties.

Not the least of the merits of Prof. W. C. Abbott's *Adventures in Reputation* (Harvard & Oxford Presses, 10s. 6d.) is that it is accompanied by a reprint of his *Conflicts with Oblivion* (Harvard & Oxford Presses, 10s. 6d.) which, with its masterly essay on "The Fame of Cromwell", appeared in 1924. The new volume also has an essay on Cromwell, but its *pièce de resistance* is "Some 'New' History and Historians", in which Prof. Abbott waxes eloquently and justifiably sarcastic about Ferrero and Ludwig, Lytton Strachey and André Maurois, Mr. Belloc, Mr. Guedalla, and Mr. Wells, and all the rest of the picturesque, subjective, and psychological historians. The other papers in an enjoyable volume are on Macaulay, Chesterfield, David Hume, and two early Americans, James Bloxham and Lecompton.

Prof. R. B. Mowat's *Diplomacy and Peace* (Williams & Norgate, 10s. 6d.) is as timely as it is reasonable, though it is unfortunate for him that his plea for more travel by Foreign Secretaries (Grey is criticized for always staying at home) was followed so closely by Sir Samuel Hoare's resignation and the resolve to restrict the journeyings of Foreign Secretaries in future. It would be revealing too, if we could have the views of Signor Mussolini and other disciples of Machiavelli on Prof. Mowat's dictum, "diplomacy without sincerity always fails". The place of the "career-diplomatist", the limits of "open diplomacy", the relation of diplomatists to statesmen and general staffs, the incursion of monarchs into diplomacy, the diplomacy of Constantinople, the Papacy, and the Soviet Government are discussed and documented from the history of the last hundred years. Valuable chapters on "Spa Diplomacy" and the relation of the Press and Democracy to diplomacy follow. Prof. Mowat is a well informed student who is not ashamed of his convictions, and his convictions are of the right sort.

One of his heroes is Woodrow Wilson, to whom he gives a chapter in another entertaining book, *Americans in England* (Harrap, 10s. 6d.). Beginning with men like Harry Vane and Hugh Peters, Roger Williams and Edward Winslow, the stream of Americans to England included artists like Copley and West, Abbey, Sargent and Whistler; men of letters like Washington Irving, Hawthorne, Emerson, and Henry James; Ambassadors who came to love the country of their abode almost as much as the land they represented; and indefinable people like Benjamin Franklin. This sample catalogue will illustrate what a wealth of material was at the writer's disposal in carrying out his bright idea; he has worked it into a volume which will appeal to Englishmen as well as to Americans. We like Gouverneur Morris's comment on listening to "a sort of chanting" in King's College Chapel; he could not tell what was said, but "the Almighty, from his quality of omniscience, is, of course, apprised of it". There are misprints on p. 168 of the first, and p. 178 of the second, book.

A third book by Prof. Mowat, *Gibbon* (Barker, 10s.) has signs of haste, which incline us to think that he is perhaps writing too much. It is, nevertheless, a readable account of the fat little historian, and one which deals not so much with *The Decline and Fall* as with the man himself—as student, captain of militia, Member of Parliament, man about town, traveller, and

dweller in Lausanne, and perhaps most of all as son and friend. Prof. Mowat is decidedly sympathetic to Gibbon, whom he calls "kind, unselfish, conscientious", and he places him satisfactorily in his 18th century background.

Some thirty years ago an Inspector of Schools said he would test a smart Standard IV in mental arithmetic. His first question, read from a paper produced from his pocket, was "What would be the cost of 1¼ cwts. of tea at 1¼d. per oz.?" The children were flummoxed, as is their one-time teacher to-day after reading the Inspector's *Old and New* (Nicholson & Watson, 4s. 6d.). Mr. F. S. Marvin describes the volume as "Thoughts on the Modern Study of History". The "thoughts" begin with prehistory, and, exceeding all speed limits, go on to "The Dawn of Conscience" (here we have "the recent discoveries of Mr. Woolly" [sic] : "Woolly" exactly describes our condition at the end of the book); Greek poetry and science; Roman law; "The Moral Revolution"; "The Technical Advance"; "The Growth of Nations"; "England's Past"; and, not content with the past, "Freedom in Unity" and "Hope". Mr. Marvin has attempted to repeat his success in *The Living Past,* and has met a not unusual fate.

In *English Radicalism, 1832-1852* (Allen & Unwin, 16s.) Dr. S. Maccoby has given us an admirable sketch of the twenty years after the passing of the Reform Bill. Chartism, Disestablishment and Church Rates, the Corn Laws — these and similar questions fill the years dealt with in a thorough and well-documented survey, sometimes so elaborate and detailed that we almost forget the wood. There is much that is stirring and heroic in the struggle of the Radicals against Whig and Tory alike, and much political and social reformers to-day could learn from their successes and failures. The activity of the Dissenters in petitioning Parliament cannot but strike the reader : in 1834 155,783 signatories were obtained in support of the Church of England, 352,910 for the relief of Protestant Dissenters (*cf.* 152,819 against the Corn Laws, 221,517 in favour of the Dorchester labourers) : in 1843 there were 13,369 hostile petitions with 2,068,059 signatories against Graham's educational proposals. S. Skeat for H. S. Skeats of "Skeats and Miall" is perhaps an indication that Dr. Maccoby's step is a little less sure in dealing with ecclesiastical affairs than elsewhere, but the work he has done on the period needed doing and will not need to be done again. Special mention should be made of the valuable chapter on the Newspaper Press.

Mrs. M. A. Hamilton's *Newnham* (Faber, 5s.) is far more than an "informal biography" of the College, for it describes the struggle for women's education as part of the whole women's movement. In a well-told narrative perhaps the outstanding figure is Henry Sidgwick, whose intellectual integrity found apt expression in the only words he allowed to be spoken at his grave :

> Let us commend to the love of God the soul of a sinful man who partly tried to do his duty.

Born in 1815, died in 1889, canonized in 1933, John Bosco was among the most remarkable figures of 19th century Roman Catholicism. Legend has already gathered around his boyhood, and miracles of all kinds are attributed to him; this is to be regretted, for the plain story of his life is most moving. Bosco was gifted in many ways; he could win attention even as a child as conjurer or acrobat; he had a good brain and an attractive personality; evidently, too, he had clairvoyant powers and often saw the future in dreams. Starting with a remarkable work among vagabond boys, he eventually founded the Salesian Order, which has spread to all

parts of the world. M. Henri Ghéon, whose plays on St. Francis make a great appeal, tells the vivid story in *The Secret of St. John Bosco* (Sheed & Ward, 6s.), though we need not accept his account of Waldensian attacks on his hero. Mr. F. J. Sheed's translation is readable, but he uses one or two strange words ("banger" on p. 171), and he starts badly by describing Turin as "the least tripped town in Italy".

From the history of the struggle for the freedom of the Press, Mr. W. H. Wickwar has turned to France and the Encyclopædists. In *Baron d'Holbach* (Allen & Unwin, 7s. 6d.) he tells the story and criticizes the writings of the *premier mâitre d'hôtel de la philosophie,* one "who had read everything and never forgotten anything that was interesting", who kept himself in the background, and, often under the names of others, poured out a steady stream of anti-Christian, materialistic, and utilitarian writings. Mr. Wickwar's sketch opens with an admirable summary of d'Holbach's life—though it is doubtful whether every student of the 18th century knows as well as Mr. Wickwar thinks

> this typical citizen of the world—the German baron who went with John Wilkes to a Dutch university and then settled in France, making his house the regular meeting-place of the Encyclopædists, writing hundreds of scientific articles for Diderot's Encyclopædia and startling even Voltaire with dozens of anonymous propaganda-works expounding materialist metaphysics and utilitarian ethics.

Mr. Samuel Shellabarger's *Lord Chesterfield* (Macmillan, 15s.) is a full-dress biography of great merit. He holds the balance even, and even makes out a good case for one whom it is easy both to blame and to ridicule: Chesterfield, he maintains, despite the fact that his upbringing was all against him, was not only a successful Ambassador and an unusually successful Lord Lieutenant of Ireland, but "he lived to perceive his life's futility". He was the representative of the worldly tradition at its best, the supreme product of an artificial and insincere society. His letters to his son (Mr. Shellabarger does well to stress the importance of his other letters) are "the classical expression of worldly wisdom". Disappointed in politics, recognizing that the efforts lavished on his son had proved a fiasco, without religion and without love, deaf, broken in health and spirit, the man who had desired above all things to cut a figure found life dust and ashes. Mr. Shellabarger holds that he comes well out of the Johnson episode, in which the lexicographer "was not only peevish, dishonest, and unjust, but ungrateful as well". Yet Johnson, the boor, lives, and few there be that remember much about his patron. By apt comparisons with Wesley, Mr. Shellabarger well brings out the supreme lack of Chesterfield's life: that of religious convictions. He notices the prevalence of suicide in Hanoverian England and puts it down to the fact that "belief in nothing tends to result in an abhorrence of life itself".

Mr. C. G. Oakes's *Sir Samuel Romilly* (Allen & Unwin, 18s.) fills a gap in our biographical literature, but, despite the amount of work put into it, scarcely fills it adequately. The volume is lengthened unnecessarily by the introduction of extraneous matter (as, for example, the stories of Lady Holland and Holland House) and Mr. Oakes foolishly introduces terms from the "new psychology" (including "Aedipus Complex" !) which merely serve to reveal his lack of knowledge. The Preface also is much too long (Mr. Oakes evidently had a bad time at the British Museum), there are numerous misspellings (xix, 86, 164), sometimes a name is introduced without any description (Paley on p. 210), and there are a good many mistakes. Nevertheless we have enjoyed reading the story of one of the most disin-

terested of our public men; alike in law and politics Romilly did what he believed to be right, no matter what the consequences. His long struggle for the reform of the criminal code showed him to be possessed of grit and pertinacity as well as a love of freedom and a hatred of oppression. Not even to get a seat in Parliament would he be subservient to a patron or pander to the electorate, and he deservedly won the esteem and respect of men of all parties. His career ended in tragedy. Elected Senior M.P. for Westminster, and with the Chancellorship almost a certainty, he had reached the zenith of his career; his wife died, his mind gave way, and he took his own life.

Several of this quarter's books start very badly. One of them is Mr. Herbert van Thal's *Ernest Augustus Duke of Cumberland and King of Hanover* (Barker, 15s.); and for a time it proceeds badly: we do not know the author's nationality, but many of his sentences are certainly not English. The book improves as we go along, and ends triumphantly with some of the Duke's letters, which do more to prove Mr. van Thal's thesis that Ernest had character and ability than all the preceding chapters. While it is quite impossible to whitewash him, there is no doubt that the scandals which gathered round the Duke served to obscure some good qualities: we find him a zealous and obstinate High Tory supporting the Church of England and denouncing all Dissenters. Mr. van Thal gives us some vivid pictures of debates in the House of Lords with Royal brothers vigorously attacking one another.

Miss Marjorie Bowen's *Peter Porcupine* (Longmans, 10s. 6d.) is a life of William Cobbett, the likeable, obstinate British farmer and pamphleteer. From the moment when Cobbett, a boy of 14, buys *The Tale of a Tub,* rather than a meal, through his days as soldier, his incarceration in prison, his experiences in America, and in Parliament, Miss Bowen makes the "old boy" live before us. It is characteristic that he rose to be a Regimental Sergeant-Major, and the combination of farmer and Sergeant-Major well describes him. Whether as Tory or Radical he was confident, obstinate, vain, with violent prejudices—against Shakespeare, the potato, Dissenters, and *Paradise Lost,* which he calls "barbarous trash"—and everything he wrote in the *Register, Twopenny Trash,* or *Rural Rides* shows something of the man. One who heard him in 1830 well describes him:

> Strong sense, masculine English, extravagant prejudice, political economy, currency radicalism, universal invective—all jumbled together! Personally a homely, independent, vigorous farmer.

We are grateful to Mrs. Charles E. B. Russell for a well-documented account of the life of her father, *General Rigby, Zanzibar and the Slave Trade* (Allen & Unwin, 16s.). The extracts from Rigby's letters and journals are extremely vivid, whether he describes his childhood (he struck a school of the Dotheboys type), his travels, or his life in India or Zanzibar. Rigby lapped up languages like milk and he was soon ahead of all rivals in knowledge of various Indian dialects. It was as Resident at Zanzibar, however, that he did his best work. He believed in the liberty of the slaves when most people were satisfied merely to pass laws and regulations about slavery without seeing that they were put into practice. In spite of apathy and graft and custom he himself at Zanzibar secured the emancipation of eight thousand slaves. It was his championship that advanced the cause of freedom for the slave by many years. Rigby's early life makes a thrilling story; his later years receive slight attention in the book, and unfortunately some of them were occupied by the controversy with Richard

Burton, who comes out of Mrs. Russell's pages very badly. Rigby seems to have been a fine example of the scholar administrator, and this biography is very welcome.

In the long and stirring story of Christian Missions there is no chapter more striking than that which tells of the Leeds recluse who lived on half-a-crown a week, became a millionaire without knowing it, and read little but missionary literature. What was done with the million he left is told by the Rev. A. M. Chirgwin in *Arthington's Million* (Livingstone Press, 3s. & 2s.). Arthington was in some ways "quite impossible", but it is a good thing to find a man so intent on spreading the Gospel to every kindred, tribe, and tongue, that he gives up all for it. How missionary enterprise would have been cramped during the last twenty-five years had it not been for Arthington's million can only be imagined.

A book which announces on its title-page that it is "a psychological study of a great psychologist and his work by another great psychologist" does not predispose the reader in its favour, but it sufficiently indicates the nature of Mr. J. Louis Orton's *Émile Coué* (Mott, 8s. 6d.). Whatever Mr. Orton may be as a psychologist he is no biographer; while some of his descriptive chapters are passable, the arrangement is not good, and he is far too much obsessed by his own collaboration with Coué and the disputes which arose when "Institutes" had been founded and Coué had become a public lecturer. The volume might well have been called "The Exploitation of an Idea".

With commendable alacrity Mr. Arthur Bryant has admirably performed a difficult task. His *George V* (Davies, 5s.) surveys the life and reign of the late King, drawing on the special knowledge which has come to him as his father's son as well as on facts known to all. It is a story of a man's devotion and courage in a position of great responsibility in a period of unexampled stress.

Dr. Scott Lidgett is a continual marvel to all who know him. In Bermondsey stories are legion about the number of hours he spends at his desk; he does at least one man's work in the great Settlement over which he has presided with such skill for over 40 years; for the National Free Church Council, the University of London, and Methodism in general he is in labours abundant; men half his age and less can but wonder at the physical strength and the mental alertness of this wonderful octogenarian. In *My Guided Life* (Methuen, 10s. 6d.) he describes the way in which God has led him, and notably in times of crisis. The earlier chapters we have found specially interesting, possibly because the later pages deal with matters more familiar to us. John Scott Lidgett was born into a goodly heritage, in which he rightly rejoices; it was no doubt his earlier years that set him along the path which was to lead to such strenuous and useful service. We commend this autobiography to all engaged in work for the Kingdom of God: it will show them how many and varied forms that work can take. It is surprising, by the way, to learn that it was not until war-time that Archbishop Davidson became acquainted with Wesley's *Journal!*

It is unfortunate that Prof. H. A. Marquand and Dr. G. Meare did not leave the writing of their useful *South Wales Needs a Plan* (Allen & Unwin, 7s. 6d.) until after the Election: writing just before it, they are compelled to describe alternative plans, "Blue" and "Pink", likely to appeal to whichever Government came to power. The diagnosis is extremely well done—so much so that we have not seen so well-informed a statement of the South Wales problem, intractable as it seems. The writers show how the cumulative effect of pensions at 60, Raising the School Age to 16, Public

Works, the development of new industries, *etc.*, will reduce the labour surplus to manageable limits.

M. Romain Rolland's *I Will Not Rest* (Selwyn & Blount, 8s. 6d.) had an unexpected effect upon us. We had always respected Rolland for his courageous stand for peace and internationalism, accepting his description of himself as "an independent intellectual passionately concerned above all else for truth", but we were surprised to find ourselves extremely irritated by the account of the development of the writer's opinions since 1914, which occupies the first 80 pages of the book. If Rolland does not now consider himself above the battle yet he does seem to consider himself almost in the position of the Pope, speaking *ex cathedra,* and laying down the law to all and sundry. The irritation disappeared in large measure as we read the reprints which constitute the rest of the book and document the historical sketch. Rolland describes how a study of Lenin and Gandhi moved him, so that since 1927 "I have never ceased to be 'fellow traveller' with the Soviet Republic and to fight by its side". Perhaps the chief value of the book lies in its examination of the position of the intellectual. Can he best serve the revolution by standing apart from it or by taking an active part in it? Perhaps the answer will be found, not in the strong language Rolland uses or in his contempt for those who disagree with him, but in words he quotes :

> Never divorce action from thought.
>
> Peace is not the absence of War, it is the Virtue born of vigour of soul.

We do not know to what denomination Dr. E. E. Thomas, the author of *Hitlerism, Communism, and the Christian Faith* (Unicorn Press, 3s. 6d.) belongs. Internal evidence suggests Anglican, and the wrapper tells us that he had a long theological education in Germany. Although there is a section on Russia, it is with Germany he is concerned, and he seems to have swallowed everything he has been told there. Hitler, "one of the greatest leaders of this or indeed of any period," has gathered together all the elements of the nation into unity and "made his people once more stable and solid". His ideal is "the identity of the German people with the German race", his method war, for Germany knows,

> as does every vital and growing nation, that only through war can she increase her borders. If it is pointed out to her that war destroys all the resources and wealth of a country she can reply that all these resources and all this wealth can be built up again in less than 20 years; and what are 20 years in the life of a nation?

As for the Jews, Moses was the only one of their leaders worth the name. The prophets

> stormed against the evil of idolatry, but the lack of this withered the emotional and æsthetic life of the Jews before it had ever begun to bud. Jewish religion and Jewish life lost enormously as a result of leaving unexplored the vast and mysterious realm of artistic creativeness which idolatry alone makes possible.

This is the fruit of a long theological education in Germany. But there is not a word, so far as we can see, in criticism of murder and cruelty, concentration camps and beatings.

Mr. Max Plowman's **The Faith Called Pacifism* (Dent, 3s. 6d.) is one of the best books on the subject that we have read. The author believes that the only kind of pacifism which rests on a sound basis is the pacifism which is merely one facet of the religious attitude.

> In other words, secular, as distinct from religious Pacifism seems to me incomplete and insufficient. It is without proper warrant. In principle it goes no deeper than a desire for social meliorism. It isn't logical: it stands for taste rather than conviction, and it fails to sublimate the heroic virtues which war evokes.

Mr. Plowman emphasizes the want of imagination which is at the root of many of our present troubles. He sees how war is beginning to raise its head and he believes the only effective check will come when men exercise personal self-control. He believes that war is an unavoidable result of the present economic system, and on this ground, as on general grounds, argues effectively for the pacifist case. Especially good is the paragraph which argues that the only correct answer to the question "What would you do *if* . . . ?" is "I will tell you *when* . . . "

> Practically the problem cannot arise until we are ready to face it. Any Pacifist who allows himself to be misled into arguments upon a supposititious basis does not know his book. Whether, if you struck me on the right cheek, I should endeavour to punch you on the nose, I absolutely decline to prophesy; but the inability to predict does not reasonably prevent me from declaring that I will not willingly hire myself out to any organization which exists for the defence of smacked faces. I will, on the contrary, try to cultivate good manners: I will try to impersonate them myself. I will adore him whose manners are of transcendent beauty, and, if my love for such an one is extensive, I may find it in my heart to love, to understand, and thus to be reconciled in forgiveness with my enemy. And if any two of us be thus resolved to solve the problem of Pacifism, maybe the angels of heaven will rejoice and set it upon record in the Book of Life that peace upon earth has begun.

It is to the shame of the University of Oxford that it did not send Gilbert Murray as one of its representatives to the House of Commons: no man of our time approaches more nearly to the ideal statesman; he is one whom Plato and Aristotle alike would have approved. Any man would have a right to be proud of his contributions to scholarship in quality and quantity, but to them he has added public service almost unique in its nature and extent. It is fitting that honour should be paid to him on his 70th birthday, and it is worthily done in *Essays in Honour of Gilbert Murray* (Allen & Unwin, 12s. 6d.). The volume illustrates Prof. Murray's varied interests. Dr. H. A. L. Fisher introduces it in intimate reminiscences, following a Greek dedication by Dr. E. R. Bevan, who also writes on "Rhetoric in the Ancient World". Lord Cecil, Señor de Madariaga, Prof. Zimmern, and Dr. J. L. Hammond deal with international topics; Sir Hubert Murray, in an interesting article which does not mention missionary influence, with "Indirect Rule in Papua", Prof. A. J. Toynbee with history, Prof. J. A. K. Thomson with classical scholarship, Mrs. Salter with telepathy, Prof. F. M. Cornford with "The Invention of Space". The contributions by women are exceptionally good, Miss Fry writing on Somerville, Dame Sybil Thorndike on "Gilbert Murray and some actors", and Mrs. Hammond on Open Spaces. Other contributors are Mr. John Masefield, Lt.-Col. Archer, Mr. Granville-Barker, and Prof. D. S. Margoliouth.

There is much that is enjoyable, even to those unacquainted with French literature, in Mr. Havelock Ellis's papers, *From Rousseau to Proust* (Constable, 12s. 6d.). The half-dozen chapters on Rousseau are at once informing and discriminating, though not all people will accept him as father of "the French Revolution, the ideals of Democracy and Socialism

and Communism, the Romantic Movement in literature, the revival of the love of wild Nature, our latter-day preoccupation with education". The papers on Restif de la Bretonne, Besenval, and Alexandre de Tilly are very readable, and exhibit Mr. Ellis's varied gifts, but we cannot pretend any enthusiasm for some of those of whom he writes in the last hundred pages —if we look at their writings it is, to quote Mr. Ellis's words in another connexion, "not thinking them sufficiently important to read with any care, but amused at their elaborate and peculiar virtuosity". And of the much overrated Proust, what can we say more than we believe him to be accompanying D. H. Lawrence on the swift journey to oblivion?—even though he does "describe asparagus as it was never described before"—*cui bono?* There is a misprint on p. 194.

Mr. T. S. Eliot's *Essays Ancient and Modern* (Faber, 6s.) contains some of the essays in *For Lancelot Andrewes* and five new essays, which seem to us far superior to the others: they are "Religion and Literature", "The *Pensées* of Pascal", "Catholicism and the International Order", "Modern Education and the Classics", and *In Memoriam*. This is not to say that we always agree with Mr. Eliot; it is often otherwise, especially when he talks of religion, and uses the term Catholic for Christian, or limits Christianity to those who share his views of it.

> There are two and only two finally tenable hypotheses about life: the Catholic and the materialistic. . . .
>
> As only the Catholic and the communist know, *all* education must be ultimately religious education.

True, only we read *Christian* for *Catholic*. We also agree that

> as the world at large becomes more completely secularized, the need becomes more urgent that professedly Christian people should have a Christian education, which should be an education both for this world and for the life of prayer in this world;

though this does not mean we should tax those who do not believe in order to give our children a Christian education. The new essays amply justify the new volume; readers will find them acute in criticism, and continually stimulating.

We feared as we read the first chapter of Mr. Middleton Murry's beautifully printed *Shakespeare* (Cape, 12s. 6d.) that it was going to be another book about Mr. Middleton Murry, with the usual dash of Keats. Happily this did not prove to be the case, and the author has added a worthy contribution to the long list of books on Shakespeare. True, he is not satisfying on *Hamlet*, but there he is in the company of many predecessors, and even there he is very suggestive. The chapter "Falstaff and Harry" is Mr. Murry at his best, and he is also good on the Sonnets, on *Othello* and *Macbeth*, and in his reconstruction from internal evidence of Shakespeare's youth. The "Epilogue" shows a right attitude to Shakespeare, but we are not convinced that *Lear* is "lacking in poetic spontaneity", the work of a Shakespeare who is "spurring his imagination" and "out of his depth".

Letters between Samuel Butler and Miss E. M. A. Savage, 1871-1885 (Cape, 10s. 6d.) is a long footnote to Mr. Festing Jones's *Life* of that very unpleasant person the author of *The Way of All Flesh*. After Miss Savage's death Butler expressed remorse for his treatment of "the best and most remarkable woman I have ever known", but that did not prevent him from saying, in verse and prose, that he found the later years of the friendship a strain because she obviously desired him to marry her. Butler obviously enjoyed Miss Savage's hero-worship and benefited by her criticism. Their

minds were of similar mould and she tried to match his smart misquotations, his gibes at religion and religious people, and his blasphemous quips. The correspondence is of interest owing to the relationship between the two writers, but it has no permanent value.

John Freeman's Letters (Macmillan, 8s. 6d.). Expectation : disappointment : pleasure, especially with the letters to John Haines—real letters these : disappointment again, perhaps especially with the editing : Sir John Squire might at least have told us who the people were to whom the letters were addressed, and helped us to identify those concealed under initials ; of course we ought to know all these people without help, but we don't ! John Freeman worked in an insurance office, but his heart was with poetry : he wrote poems of high quality (will they live? who shall say?) and was a discerning critic : his *Herman Melville* in the "English Men of Letters" will long be read. Our first disappointment was with the suggestion of pose and artificiality in some of the early letters. But even here we have sentences like

> those dreadful midnight hours when one lies and rues the follies of the day—the mean acquiescences, the paltry compromises, the smirking civilities.

Often Freeman is carried away by the fashion of his time or his set : he calls Doughty, for example, "the greatest man, the greatest writer of our time", and few would agree with him in giving Patmore and Melville the highest place. But how true is this of true poetry—"satisfied if it is said simply and truly, with some honour to Music".

We have had reason more than once to express appreciation of Mr. J. Lewis May's skill as translator and as a writer of limpid English, and we opened his *Thorn and Flower* (Bles, 7s. 6d.) with keen expectation. At first we feared disappointment, for some of the sketches stopped short just when Mr. May was getting into his stride. Soon, however, the sketches were seen to be strung together to make something of an autobiography, with pleasing vignettes of relatives, schoolmasters, business acquaintances, and men of letters. When the youth becomes a man we find him at the Bodley Head, then the translator of Anatole France, of whom there is a vivid picture, and the student of Newman. We are glad that Mr. May has given us this intimate and revealing picture of his life.

Mr. W. W. Joyce's *Moorside Tales and Talks* (Allen & Unwin, 7s. 6d.) will appeal to all lovers of Exmoor. It tells of the life and customs, the superstitions and sports, of the people, and is specially good on horses and dogs. Local characters, well-known and otherwise, are described, including R. D. Blackmore. There are some rattling good stories, though too many chestnuts, and one cannot but be struck by the fact that the same stories are told in other parts of the country. One story tells of a weak choir breaking down, and the parson relieving them by saying "Let us pray", to get the response from the clerk, "Zo do'e, zur, vor be damned if us can zing !" Another is of 'Enery Mow, who, well-filled with cider, fell asleep on the top of his wagon of lime when driving home. A wit unyoked the horses and turned them into a field ; when their owner woke, he said,

> Wull, now, be I 'Enery Mow or bain't I 'Enery Mow.
> If I be 'Enery Mow I've a-lost two 'osses, and if
> I bain't 'Enery Mow I've a-vound a waggin !

Dialects are disappearing and may die out—though we hope not—but the love of one's own place will remain. Mr. Llewelyn Powys has travelled far, but affection has drawn him back to Dorset. In *Dorset Essays* (Lane,

8s. 6d.) he writes of its flora and its fauna, its churches and its customs, its people past and present, its great novelist (but he was not, Mr. Powys, "the greatest poet of our age"), its sun and its sea. A delightful volume of sketches, enriched by 40 photographs taken by the son of another Montacute Vicar.

The gush of the Preface of Mr. R. H. U. Bloor's *The English Novel from Chaucer to Galsworthy* (Nicholson & Watson, 4s. 6d.) will put some readers off, and if they continue to the text they will wonder at the writer's sense of proportion : 12 pages are given to Deloney out of 235 ! Some of the summaries of the novels are well done, and the chapter on Scott is good, but we scarcely think that University Extension students will get a correct estimate of the history of the English novel unless the chapters are greatly amplified in oral teaching.

With Prof. Gudmundur Kamban's *The Virgin of Skalholt* (Nicholson & Watson, 8s. 6d.), well translated by Miss Evelyn Ramsden, Scandinavia comes into the literary picture once again. Prof. Kamban is a historian, but he can tell a story, and this account of the short but intense life of the Bishop's daughter in 17th century Iceland grips the reader. Her fight against the customs of the day is stronger than the fight she makes against elemental passions, and it is possible to sympathize with both her father and herself. Unfortunately the book ends weakly : the author seems to discover that he has reached the allotted span with his problem unsolved and tuberculosis rapidly carries Ragnheithur off.

Mr. Halldor Laxness's *Salka Valka* (Allen & Unwin, 8s. 6d.) is a story of an Icelandic fishing village in modern times. This book, also admirably translated, is marked by excellent characterization. It tells of the growth to womanhood of an illegitimate child and of the appeal made to her by two men of very different types. The coming of Bolshevism and of strike methods into a primitive community is well described, and altogether the novel is well above the average.

Two new volumes in Mr. Sydney A. Clark's "£10 Series" (Nicholson & Watson, 5s. each) are *Norway on £10* and *Sweden on £10*. The only trouble about this interesting and informing series is that it tempts us to be off to try Mr. Clark's tips for ourselves. The Scandinavian countries may well appeal to those who have qualms about visiting the lands of the Dictators.

EDITOR.

In *The Gospel and The Catholic Church* (Longmans, 7s. 6d.) the Rev. A. M. Ramsey, Sub-Warden of Lincoln Theological College, begins with the Gospel, and ends with the "historical episcopate" as the condition of unity. Mr. Ramsey sees that the Gospel is the life and being of the Church, but he does not stop there ; "church order", he thinks, is equally bound up with its life and being ; and by this he means "Apostolic succession"—Cyprianism. In a word, no Bishop, hardly a Church. The Sub-Warden analyses "grave deficiency" in all of us who have not this divinely ordered succession, and sees us sliding down into a "sentimental humanism". This last is seemingly the condition of Dr. L. P. Jacks, who is represented as a sad falling off from Frederick Denison Maurice. Mr. Ramsey seems to find almost a Tractarian in Maurice !

There is much in this book that is true to the Gospel and is well said. But the author's emphasis on "Apostolic succession", his making it the climax of his argument, and the way he has of flying it at the main when he comes into port ; all this gives the doctrine a graver importance even than the Gospel, and makes it in effect precedent to the Gospel as a note of the

Church. This is our final objection to the whole thing: not to Bishops, as such; but to this hedging them about with divinity. The theory is an importation from another sphere than that of the Gospel. And why does Mr. Ramsey talk about the "Ecclesia Anglicana", when what he means is the Church of England?

Dr. A. S. Rappoport's *The Psalms* (Centenary Press, 8s. 6d.) shows him to be in the succession of those who have loved and known the Psalms, and have found them their "meat in due season". This is a delightful book, and while it accepts in general a modern view of matters of authorship, it does not stifle itself with critical details. Anyone who loves the Psalms for what they have meant to mankind will read this book with pleasure. It deals with the Psalms as a true criticism of life. It has literary grace and perceptiveness. Dr. Rappoport stands by even the "imprecatory" Psalms, and sees something in them that is not untrue to human nature. He is doubtless right: for a certain "niceness" lies in wait for us all, and leads to false attitudes which seem more moral than they are. A very interesting chapter is included on "The Psalms in Legend". This book has sent me back to Dean Church's essay in "The Gifts of Civilization", one of the best things ever written on the Psalms: and it is fair to say that Dr. Rappoport has caught not a little of the Dean's spirit.

The Rev. James Colville's *The Christian Highway* (Lutterworth Press, 3s. 6d.) is a volume of devotional essays written with insight and a matured understanding of the Christian life, in its hindrances and its helps. There is a sound pastoral sense in all these essays, and an underlying vein of quiet: especially good are the two, "The Practice of Quietness", and "The Attainment of Serenity". A practical and very welcome book.

Professor Bruce Curry takes the term "high religion", which is much used by American humanists, and turns it to account in his *Speaking of Religion* (Scribners, 6s.) as a term for "a reasonable, ethical, theistic faith which may appeal to people of our day as both ethically and morally satisfying". In this way he distinguishes between a "high" and a "low" religion; which is well enough so far as it goes. But it is not a watertight definition: a great deal that would be classed by it as "low" has often been in point of fact "high"; or rather one would say it has been "pure" religion and not counterfeit. With this allowance borne in mind, there is much "to our condition" in the plain speaking and courage of this book. It has directness of touch, and it knows what is afoot in the world. "The religious and ethical twilight which has befallen our modern world makes clearness of outline all the more imperative", says Dr. Curry: it is just here that a critic may well ask if this so-called "high" religion is entirely clear, and may wonder if there is not something more to be said for "old paths" which have been falling into disuse. The much talked-of "thoughtful person" is so often a person in a hurry. But there, Dr. Curry has written a book which we shall all be the braver for reading.

Miss Beatrice Ferguson's *The Christ of Experience* (Longmans, 6s.) is a book to be read carefully, and with a determination not to be put off by its somewhat cumbrous style. Its theme is that "Christ within human personality is the only adequate way of knowing God". As Christ enters humanity He "recreates and perfects personality from within". The treatment of the question is a little abstract; as it proceeds it becomes theological and rests, perhaps too much, on an underlying philosophy. All that is most characteristic of the Nicene faith comes out in the conclusion; so much

so that one is inclined to wonder how this is possible on the basis of experience alone. By what means can you reach the doctrine of the Trinity from inward vision? But the book is a welcome study of our experience of Christ; it is written with insight.

Mr. Malcolm McLaren's *The Drama of The Passion* (Author, Burford, 2s. 6d.) is an English metrical version of the Franco-Cuban poet Armand Godoy's *Le Drame de la Passion.* Mr. McLaren has been intent in his translation "on fidelity to the structure as well as to the spirit of the original". He has succeeded in producing in his own work a very considerable beauty which goes far to overcome the prejudice many of us feel against the dramatic treatment of the Passion story.

Canon H. F. B. Mackay's latest volume of sermons, *Some Studies in the New Testament* (Centenary Press, 6s.) has many of the qualities of dramatic power and gift for illustration which have made his previous volumes so welcome and helpful. Here, too, one feels the same touch and spiritual discernment. Perhaps the New Testament does not lend itself to quite the same freshness of treatment as the stories of the Old Testament; the paths are more worn and better known. But Canon Mackay throws many a coloured light upon the page; and it is more than a pleasure to have this further record of very faithful work.

Science and the Supernatural (Eyre & Spottiswoode, 10s. 6d.)—"A correspondence between Arnold Lunn and J. B. S. Haldane"—is a long book, and it is difficult to see that it can serve any very helpful purpose. The letters stretch over a period of three years, but there is as much as a six month interval between some of them. The truth is they are not letters at all in any true sense of the word, but a rather wearisome intellectual scrapping. One imagines that both Mr. Haldane and Mr. Lunn are interesting personalities, but you get no inkling of it in this correspondence. There are no sidelights, no intimate touches; and so far as the discussions are concerned they hardly ever get within reach of one another. Within the three years of the correspondence Mr. Lunn became a convert to the Roman Church. It is difficult from these letters to see why; certainly they can have nothing persuasive in them to a mind like Mr. Haldane's; and one need not take Mr. Haldane's views to differ strongly from Mr. Lunn. Discussions of this kind seldom alter any man's opinions, and probably they end only in irritation. After all this to and fro work about "Darwinism", and "Transubstantiation", and the philosophy of St. Thomas Aquinas, and psychical phenomena, and Church superstitions, and miracles, and Mr. H. G. Wells, one is inclined to say "a plague on both your houses". Mr. Haldane is a very distinguished scientist, and he often speaks slightingly of Christianity, perhaps heedlessly; but we are not likely to alter the beliefs of men of Mr. Haldane's type by intellectual wranglings. Mr. Lunn virtually challenged Mr. Haldane to the debate. What is the use of this trailing of one's coat?

On the jacket of Prof. Denis Saurat's *Blake and Milton* (Nott, 5s.) we are promised "emotions of delight and astonishment" as the author "sets out the inner meanings and dark subtleties" of these two poets. There is hardly ground in this book for such extravagant hopes; what seems to result is rather a darkening of Milton without any very considerable light on the intricacies of Blake. The truth is that this is a bit of the kind of criticism which looks much more profound than it is. It has more than a tinge of Freudianism, and a good dose of the modern inclination for hunting philosophical hares. The amount of attention Prof. Saurat gives to Milton's tracts on "Divorce", and his "Christian Doctrine" (though

this latter was never printed till 1823, within four years of Blake's death) would suggest that they are of far greater importance than *Paradise Lost*; whereas what matters about Milton first and last is that he was a poet, and not a theologian and philosopher. One gets the feeling, too, that Prof. Saurat understands too little of the inner soul of Puritanism, or there are things he says in this book which he would express very differently. Although this is not quite the book one looked for, I hope nothing I have said will seem disrespectful: the Professor knows vastly more about Blake than I do; but his much learning seems to me to have carried him out to sea about Milton.

In his *The Philosophy of Religion versus The Philosophy of Science* (Printed for private circulation; obtainable from Simpkin Marshall, 5s.) Mr. Albert Eagle, Lecturer in Mathematics in the University of Manchester, is very severe on the new science for its muddled philosophy; and especially on Sir Arthur Eddington's *The Nature of the Physical World,* which he thinks is largely irrelevant as far as concerns its treatment of ultimate questions. There is a case to be made out along these lines, or at least there is room for a warning against swallowing the new science at a gulp. One can sympathize with the author's desire to "cure his readers of all materialistic views"; and as he is good enough to say that he would like to be helpful to ministers in their difficult work of meeting the modern situation, I should be sorry to seem thankless for what he has done. So long as Mr. Eagle writes as a mathematician, and deals with his own special subject, his criticisms of such things as "curved space" and "the principle of indeterminacy" have very considerable point, and this is the best part of his book; but when he turns philosopher himself the result is not so good, and there seems a mistiness in his own mind. So true is it that we are all mortal men. I fancy the book would be better if the writer schooled himself against violence of phrase; but I admit that some scientists are very irritating; though even so it is advisable to be patient with them. Having said this by way of criticism, it is only right to say that Mr. Eagle makes use of a kind of shock tactics which is often highly entertaining; as, for instance, when he says that the publishers would not accept his book because they had not got a reader who really understands Dr. Einstein's Theory of Relativity. This is probably true. But perhaps the fairest thing is to quote the author's own account of his aim:

> The philosophy of science has got into what I consider a ghastly mess, which I have had to expose in the present book and make a few suggestions for clearing up, in what I consider a satisfactory way.

All the essays in Mr. S. R. Lysaght's *A Reading of Life* (Macmillan, 6s.) have the authentic literary touch, and taken together they make a volume that is fragrant as the flowers of Spring. The best in the book, though all the essays are good, is the long one on "A Reading of Poetry". It can rank with the best criticism of English verse, and it is all the better for being free of our modern craze for originality. It is like an old, weathered cliff. This essay was first published some years ago as a separate volume; but Mr. Lysaght has done all of us a good turn by including it in this latest selection of his papers. It is an essay which all who are in danger of a crude realism should read, and ponder mightily.

A. T. S. James.

Dr. E. O. James, the Professor of the History and Philosophy of Religion in the University of Leeds, recently published a series of public lectures, *The Old Testament in the light of Anthropology*. A further course of lectures on "The historical background of Christianity" bears the

title, *In the Fulness of Time* (S.P.C.K., 4s.). Dr. James is an eminent anthropologist, and in these lectures goes outside his own special *fach,* and occasionally finds himself on somewhat loose ground. He gives us a useful survey of the Græco-Roman World, Hellenistic Philosophy and the Mystery Religions, the Jewish background, the Christ, St. Paul and the Apostolic Church, Gentile Christianity and Hellenism, Councils, Creeds and Cults, and finally, Christian Civilization

On the whole Dr. James seems to concede too much to the influence of the Mystery cults on Christianity and leaves us wondering where the absolute uniqueness of Christ and His message, on which he lays stress, actually lies. And is it correct to say that the main pre-occupation of Buddhism, as well as of Orphism, was with the attainment of immortality by the eradication of impurity? Dr. James has a habit of using technical terms which will rather disconcert the ordinary reader, *e.g.,* in his exposition of *Formgeschichte* and in his use of the word *cenaculum* for the Last Supper. Something seems to have gone wrong with the sentence referring to the Passion narratives on p. 74, an intrusive "not" makes nonsense of another sentence on p. 137, while the whole paragraph dealing with the Arians on p. 139 is hopelessly misleading as it stands (*homoiousion* apparently = "unlike the substance" ! !). There are minor misprints on p. 107n. and p. 158. Allowing for these defects Dr. James makes accessible in an interesting way much that ordinarily can be obtained only in larger works.

The Rev. Reginald Tribe's *The Christian Social Tradition* (S.P.C.K., 5s.) is intended as a small primer of Christian Sociology for the use of study circles and the upper forms of Schools. The subject is treated on historical lines in Part I, beginning with the teaching of Jesus, and tracing the development of Christian social and economic thought and practice in the Early and Medieval Church, and ending with the Social Tradition of Israel. This arrangement seems awkward. Why should not Israel come first as the background for the teaching of Jesus? Part II deals with the theological pre-suppositions of Christian Sociology; Part III faces the political, economic, and sociological problems involved in the present situation.

The book can be heartily commended for use in study circles, and for the ordinary reader it may well serve as an introduction to Troeltsch. A useful series of questions on each chapter is provided at the end of the book, but unfortunately there is no index. There are occasional misprints ("effect" for "affect" on p. 275, "axed" for "aged" on p. 232), and occasional sentences seem to have been put together very carelessly. The book should prove very useful for those for whom it is intended.

E. J. Price.

M. Pierre Janelle's *Robert Southwell the Writer* (Sheed & Ward, 16s.) is an account of the Elizabethan Jesuit's fortunes, based on MSS. and works in many languages, followed by an appreciation of his writings. The latter, the author admits, are often precious and effeminate, but the poems rise to a noble expression of that mystical love of God for which Protestants (p. 111)—like Paul—substituted faith. Southwell's life, again, was built upon youthful flagellations and a hair-shirt, but its idealism attracts, and the story of his adventures, capture, and death is certainly moving. The conflicting appeals of the Carthusian and Jesuit orders, the difference of atmosphere at Douai and Rome, and the earlier Jesuit theories of poetry are all well sketched. One only regrets that M. Janelle is so tendencious —steadily avoiding the thicket of Catholic plots, and sneering when pos-

sible at the lewd and pagan Elizabethans and the sour and sermonizing Puritans. Granting Southwell's mental loyalty, does not the evidence on p. 75 go far to justify the law which he had definitely disobeyed? And was Sidney so pagan, or Penry so sour or less a martyr than Southwell? The book was printed in France, which perhaps explains the multitude of misprints, apart from those noted in the *Errata*: Sir Sydney Lee and *Sybil* for *Sibyl* both appear more than once.

The writing of *Letters to St. Francis and his Friars* by Helen W. Homan (Williams & Norgate, 7s. 6d.), admiringly reminding them of what they did on earth, is ingenious, but about as preposterous as Prospero's early speeches to Miranda. Señor de Madariaga has suggested vulgarity and vitality as outstanding American characteristics, and there are other signs that the author is an American. The following quotation (p. 52) will yield the flavour of the book:

> No one could ever have scolded you for being untidy—though it appears, dear Saint Francis, that they found other matters on which to reprimand you. Entirely *entre nous*, having so often found myself in a similar situation (though no doubt deservedly), I have felt great sympathy for you in this.

GEOFFREY F. NUTTALL.

Readers who have shared the author's puzzlement and dissatisfaction with parts of Plato's *Republic* will welcome Mr. H. W. B. Joseph's *Essays in Ancient and Modern Philosophy* (Oxford Press, 15s.) for the first five essays are concerned with obscure points in the *Republic*, and these are dealt with in illuminating fashion: certain assumptions in the argument are made clear, and the relative value of certain sections of the first book of the *Republic* are acutely appraised. There are also three essays dealing with Kant which are of intense interest to the student of the *Critique of Pure Reason*. The author may not always carry the student of Kant with him, notably in the IXth essay, but he argues his point of view strongly and well. There is much food for thought in all these essays, and to all lovers of philosophy I most heartily commend the volume for its style no less than for its matter.

In *An Enquiry into Moral Notions* (Allen & Unwin, 10s. 6d.), Professor John Laird has written a book that will provoke much thought on the part of the advanced student of ethics, although it may prove to be somewhat difficult for the general reader. It is well-written and each point is well illustrated. Moralists are classed into two groups. There are the Ethical Unionists, who "are prone to attempt the erection of a moral system upon a single principle", to the rather perfunctory exclusion of other moral principles: and there are the New Intuitionists or Federalists, who maintain that ethics is governed by "several distinct conceptions which either have to do with one another, or at any rate are co-ordinate". Allying himself to neither party Prof. Laird subjects the three basic notions in ethical science, namely, Virtue, Duty, and Well-being, to a searching examination and analysis, and so arrives at a kind of *via media*. Many interesting points are thus raised. Utilitarianism and the New Intuitionism come in for some penetrating criticism. Altogether an excellent book which ought to be in the hands of every serious student of ethics.

Mr. C. E. M. Joad is becoming well known to an increasing circle of readers as an able expositor of philosophy. He has already written several important philosophic works, and in *Guide to Philosophy* (Gollancz, 6s.) he provides us with a most interesting and lucid account of the main problems

of philosophy. He begins with an able exposition of the problem of knowledge and his method is to state the problem as set forth by outstanding philosophers. Especially clear and interesting is his account in this respect of the English Empiricists, Locke, Berkeley, and Hume. Idealism and realism are well represented in the selection he makes. Part III covers the wide field of "Constructive Metaphysics" and Mr. Joad ranges from Plato's theory of Ideas through Kant and Hegel to the philosophy of Bergson and Whitehead. The book is well written and is absorbingly interesting from beginning to end. For a clear, selective statement of the main problems of modern philosophy it would be difficult to beat.

I can heartily recommend Miss Dorothy Emmet's delightful little book, *Philosophy and Faith* (S.C.M., 4s. 6d.). It deals, as its title suggests, with a certain "*tension between the claims of philosophy and of religion*", and it points the way to a reconciliation, but it covers a great deal more ground than that. For example, the second chapter is headed "What is philosophy?" and this wide ground is well covered by an interesting and lucid exposition. I believe that the reader who is interested in philosophic questions, and I may add, the average reader too, will find little difficulty in reading this book and will be deeply satisfied. Chapters VI and VII on "Philosophy and Propaganda" and "The Philosopher and the Church" are specially valuable.

JOHN SHORT.

NEW EDITIONS, REPRINTS, *ETC.*

Dr. J. Estlin Carpenter's *Life in Palestine when Jesus Lived* (Lindsey Press, 2s.) which first appeared in 1884, has just been republished in the 5th edition, revised by Miss Evelyn Hippisley. The Scofield Reference Bible is now published at 6s. (Oxford Press). A cheap edition (Methuen, 3s. 6d.) (the eighth) of Miss Evelyn Underhill's *The Life of the Spirit and the Life of To-day* is welcome, and so is *A Little Book of Quaker Saints* (Macmillan, 3s. 6d.) which contains the first half of Miss L. V. Hodgkin's *A Book of Quaker Saints*. Canon Grensted's Bampton Lectures, *Psychology and God*, have now been issued by Longmans at 5s. We are very glad to see a cheap edition of Canon Peter Green's *The Problem of Right Conduct* (Longmans, 3s. 6d.) to which we gave a warm welcome on its first appearance in 1931. There seemed something very familiar about Prof. C. E. M. Joad's *The Future of Morals* (Kegan, Paul, 3s. 6d.), so much so that after a few pages we began to look at the date of publication. It was 1936, and it is only from the back of the jacket that we learn it is a revised and enlarged edition of the volume *Thrasymachus* in the "To-day and To-morrow" series. The Master of Balliol's *Essentials of Democracy*, lectures delivered in 1929, is reprinted in a second edition with a new preface (Oxford Press, 3s. 6d.). Robert Demaus's *William Tindale* (R.T.S., 1s. 6d.) has been abridged and edited by Newman Watts. The Rev. J. M. Connell has issued another edition of his history of Westgate Unitarian Church, *The Story of an Old Meeting House* (Longmans, 2s. 6d.), first published in 1916. The five volumes of James Woodforde's Diary were noticed at length in these pages as they appeared. Mr. John Beresford, their editor, has made selections from their pages to form one volume, *Woodforde* (Oxford Press, 10s. 6d.).

ALSO RECEIVED.

H. G. TUNNICLIFF. *Our Daily Course.* Nicholson & Watson. 3s. 6d. A companion volume to the author's *The Voice of Prayer.*

The Sermon on the Mount. Nicholson & Watson. 3s 6d. With drawings by Horace J. Knowles.

E. H. BROADBENT. *Jeremiah.* Pickering. 4s. With explanatory notes and paraphrases.

C.S.M.V. *The Wood.* Heffer. 3s. 6d. An Outline of Christianity.

"LAMPLIGHTER." *One Small House of Nazareth.* Burns, Oates. 2s. 6d.

FRANK CLINTON. *Bill Jones, the Barrel Organ and Me.* Independent Press. 1s. 3d. The story of an attempt to raise funds for a new church organ by means of a barrel organ in London.
W. H. GRIFFITH THOMAS. *The Essentials of Life.* W. Graham Scroggie. *The Love Life.* Sir Arthur Blackwood. *The Shadow and the Substance.* Pickering. 1s. each.
LIONEL WATKIN. *Quo Warranto?* Stockwell. 1s. A Play.
VERA BARCLAY. *Joc and Colette at the Natural History Museum.* G. D. Roberts. *The Round House and Other Stories.* Burns, Oates. 3s. 6d. each.
H. W. SHEPHEARD-WALWYN. *Consider the Lilies.* Stockwell. 2s. 6d. Parables from nature, most of which have been delivered as addresses.
"UNCLE SIMON." *Little Anne.* Burns, Oates. 1s. Uncle Simon, of *The Universe,* writes this life of Anne de Guigne, No. 1 in a series of Lives for children.
ELLA B. FLOWER. *Efiong: A Little Boy of Africa.* Livingstone Press. 1s.
C. E. ROBERTS. *The Loyalty of Rin Kong.* M. I. Baumann. *The Outpost.* H. G. Proctor. *Umtonga's Man-Hunt.* A. G. Castleton. *Karjo the Kidnapper.* Edinburgh House Press. 2d. each. Nos. 81-84 of "The Boys' Torch Adventure Library."
ISABEL CAMERON. *The Doctor Calls Again.* R.T.S. 1s. More stories of a devoted Scotch minister.
JENNIE CHAPPELL. *Agnes Weston.* Pickering. 1s.
ESTHER E. ENOCK. *Four Girls and a Fortune.* Pickering. 2s.
KATHLEEN M. MACLEOD. *Ruled by the Rudder.* Pickering. 2s. 6d.
WILLEM VAN HULSTEIJN. *A Glance at the Great Religions of the World.* Watts. 5s.
PETER FLETCHER. *Life Without Fear.* Group Publications. 2s. "Ten Talks on the Psychology of Christian Living."
WILLIAM ANGLIN. *Stories from Brazil.* Pickering. 1s. "Simple Conversion Stories showing the power of the Gospel."
JOHN MACBEATH. *Taken Unawares.* Pickering. 1s. 12 addresses.
ANDREW A. BONAR. *Sheaves after Harvest.* Pickering. 1s. Seven addresses edited by Dr. Bonar's daughters.
SIR ROBERT ANDERSON. *The Silence of God.* Pickering. 1s.
DONALD DAVIDSON. *The Lad with the Luncheon Basket.* Pickering. 1s.
W. H. ELLIOTT. *Your Better Self.* Nicholson & Watson. 2s. 6d. Articles reprinted from *Sunday Pictorial.*
GEORGE SINCLAIR. *The Foolishness of Preaching.* Stockwell. Nineteen sermons.
MARTIN VALE. *The Two Mrs. Carrolls.* Allen & Unwin. 3s. 6d. The Play produced at St. Martin's Theatre, London, last year.
BETH J. C. HARRIS. *Anthea's Ambition.* Pickering. 1s. 6d.
MARGARET P. NEILL. *Gwyneth at Work.* Pickering. 2s. 6d.
M. E. GILLESPIE. *Glitter or Gold.* Pickering. 2s.

LECTURES, PAMPHLETS, *ETC.*

The Inspiration of the Bible (Oxford Press, 3s. 6d.) contains half a dozen lectures given in Wells Cathedral by the Dean, Dr. R. H. Malden, who recognizes the need for a modern presentation of the subject; the title is scarcely accurate, as the lectures deal with the *O.T.* only. *The Way to God* (S.C.M., 3s. 6d.) contains the addresses broadcast by Fr. C. C. Martindale, Prof. C. E. Raven, and the Rev. G. F. Macleod; they are more human and more penetrating than those in the first series. Prof. R. G. Collingwood's Inaugural Lecture before the University of Oxford is on *The Historical Imagination* (Oxford Press, 2s.). The Fifth L. T. Hobhouse Memorial Trust Lecture was delivered by Dr. Morris Ginsberg on *The Unity of Mankind* (Oxford Press, 2s.). Sir John Squire's *Flowers of Speech* (Allen & Unwin, 4s. 6d.) contains broadcast addresses on "The Enjoyment of Words," and "The Enjoyment of Literary Forms." Nos. 27-30 of the "Day to Day Pamphlets" (Hogarth Press, 1s. 6d.) are Mr. A. Calder-Marshall's *Challenge to Schools,* Mr. Raymond Postgate's *What to do with the B.B.C.,* Mr. C. Day Lewis's *Revolution in Writing,* and Prof. G. P. Gooch's *Politics and Morals* (excellent). In the volume *Freedom* (Allen & Unwin, 4s. 6d.) we have the addresses recently broadcast by Sir Ernest Benn, Mr. J. L. Garvin, Mr. Herbert Morrison, Mr. J. A. Spender, Mr. Wyndham Lewis, Lord Eustace Percy, Sir Thomas D. Barlow, Sir William Jowitt, the Bishop of Durham, Prof. Erwin Schrödinger, Mr. John Moore, Mr. G. K. Chesterton, and Mr. George Bernard Shaw. The talk of Mr. Moore, a working man, gets very near the bone, the Bishop of Durham's is forceful, Mr. Chesterton's perverse. Mr. Walter Lippmann's *The New Imperative* (Macmillan, 5s.) contains a lecture under that title delivered at Harvard—a "plea for deliberate government", and an article "The Permanent New Deal" reprinted from the *Yale Review.* In the "Day to Day" series (Hogarth Press, 1s.) are Mr. Leonard Woolf's *The League and Abyssinia* and Mr. Leonard Barnes's *The Future of the Colonies.* One of the last things Tolstoy wrote, *On Socialism,* is also issued by the same press at

1s. Miss Ruth Rouse's *God Has A Purpose* (S.C.M., 1s.) is a useful outline of the history of missions and of missionary methods. Canon Raven delivered the Eighth series of Riddell Memorial Lectures on *Evolution and the Christian Conception of God* (Oxford Press, 2s. 6d.). Prof. J. A. Montgomery's Hale Memorial Sermon is *The Christian Creed and History* (Seabury-Western Theological Seminary, 1s.). Dr. Scott Lidgett's *The Reformation and the English Bible* (National Council for the Fourth Centenary of the Reformation, 1d.) is reprinted from *The Contemporary Review*. Mr. H. J. Cowell's *The Edict of Nantes and afterwards* (Lutterworth Press, 3d.).

PERIODICAL PUBLICATIONS

The London Quarterly and Holborn Review (January). We welcome Dr. Leslie F. Church as the new Editor of this review and also some of his innovations, especially the page about "Our Contributors". Dr. Scott Lidgett writes on some noted theological tutors of yesterday and Dr. Henry Bett on "The Poetry of William Watson". Dr. Garvie, in "Emmanuel: 'God With Us' ", refers to Dr. R. S. Franks's criticism of his Christology. In the "Notes and Discussions" special attention should be given to Dr. W. F. Howard's "Some Recent Foreign Contributions to New Testament Study". A new feature is "Editorial Comments", in which the Librarian of the John Rylands Library is unfortunately called "Duppy".

The Hibbert Journal (January). Politics has displaced philosophy as the main interest this quarter; indeed, half a dozen articles are frankly political; these, some articles on the New Testament, and Dr. Moffatt's survey of recent theological literature almost take up the entire number. The outstanding contribution is the Editor's "Collective Security", which deserves careful consideration. Two Congregational contributors are Dr. Garvie, who writes "Christian Ethics and International Economics", and Dr. C. J. Cadoux, who defends the Liberal-Modernist view of Jesus against the criticisms of the Rev. R. A. Edwards and the Rev. M. Chaning-Pearce. An interesting New Testament article is "Accuracy in the Gospel Records" by the Rev. R. O. Hall, whom at first we did not recognize under the disguise "Ronald, Hong Kong". Dr. P.-L. Couchoud asks "Is Marcion's Gospel one of the Synoptics?".

The Baptist Quarterly (January). Mr. Seymour J. Price has succeeded Dr. Whitley as editor. As is to be expected this number stresses the historical, though there is a very practical article by Dr. E. A. Dingley on "The Minister in the Sick Room". Other contributions are by the Rev. F. G. Hastings, Dr. J. H. Rushbrooke, Rev. Gwilym O. Griffith, Dr. Orlando A. Mansfield, and Dr. Whitley.

The Baptist Layman (January). The missionary interest is well maintained in articles by the Rev. J. Ireland Hasler, the Rev. C. E. Wilson, and the Rev. C. E. Pugh. Mr. E. B. Walling's "The Baptist Deacon" is well worth reading.

The Church Quarterly Review (January). "Faith and Freedom" is the uninforming title of an article by the Archdeacon of Gloucester dealing with Church Schools. The Rev. F. R. Montgomery Hitchcock has a learned study of *Rom.* 16 in which he argues that *Rom.* 16 is a complete letter written years after *Rom.* 1-15 and destined for Rome. Another article the contents of which are scarcely indicated by the title is Canon E. Lyttelton's "Begging or Teaching", a welcome plea for principle and responsibility in almsgiving.

Religion in Education (January). Teachers will find that there are some very useful articles, among the writers being Dr. C. Anderson Scott, Dr. W. Robinson, Miss Dorothy Batho, and Mr. W. R. Niblett. Miss Margaret Avery gives an outline of a course on the Hebrew Prophets.

The Expository Times (January-March). In "Some Outstanding Old Testament Problems" Dr. H. H. Rowley discusses "Some Problems in the Book of Daniel", Dr. E. O. James "The Development of the Idea of God in the Old Testament", and Prof. C. R. North "Sacrifice in the Old Testament". In the "Experiments in Christian Service" series there are articles by Sir Reginald Kennedy-Cox on "Christ in the Docks" and Mrs. Bramwell Booth on "The Social Service of the Salvation Army". Among other contributions are Dr. C. J. Wright's "The Atonement: Some Reflections" and Dr. Garvie's "Theology in Germany To-day".

Bulletin of the John Rylands Library (January). The articles include Mr. C. R. Cheney on "Norwich Cathedral in the 14th Century", Prof. C. H. Dodd on "A New Gospel" (the British Museum papyrus), Mr. C. H. Roberts on "An Unpublished Fragment of the Fourth Gospel", Dr. T. Fish on "Aspects of Sumerian Civilization during

the Third Dynasty of Ur", Dr. E. Robertson on "The Disruption of Israel's Monarchy—Before and After", and Mr. J. L. Clifford's "The Printing of Mrs. Piozzi's Anecdotes of Dr. Johnson".

The International Review of Missions (January). Most of the number is occupied by Miss Underhill's survey of the year 1935 and invaluable it is. We trust, however, that the Survey will continue to be objective and not become tendencious: references to the South India Church Union Scheme and Dr. Stanley Jones's scheme of federation rather suggest writing from a definite angle. Other articles are the Rev. William Paton's "The International Missionary Council and the Future" and Dr. D. A. McGavran's "Christ, Christian America and the World", in which he discredits the fallacy of "We must convert the heathen at home before we try to convert the heathen abroad".

World Dominion (January). This exceptionally interesting number opens with Commander Edith Cunningham's "With Christ in the Slums". Dr. J. W. Pickett's "Mass Movements in India" is important, as is the article on "Critical Days in Germany". We have the final article of the late Kendall Gale's "Church Planting in Madagascar", and an appreciation of Gale by the Rev. H. A. Ridgwell.

The Evangelical Quarterly (January). Dr. L. MacLean Watt opens with a poem, "Calvin-Institutio, 1536-1936", the Rev. W. D. Munro attacks the current idea of *Deuteronomy*, three articles deal with Calvinism, and one with Kierkegaard.

Religion in Life (Winter). Dr. J. S. Dancey writes on "Christian Solidarity and War", Prof. E. P. Dickie on "Recent Contributions to a Theory of Christian Certainty", and Kirsopp and Silva Lake speak of recent discoveries among the papyri. Among other contributors are Prof. Wilhelm Pauck, Dr. W. W. Pickett, Dr. Oswald W. S. McCall, and the Rev. Edwin Lewis.

The Harvard Theological Review (October). This magazine comes out at strange times—this October number reached us in the middle of February! It is occupied by an article by Prof. H. J. Rose on "*Numen Inest*: 'Animism' in Greek and Roman Religion". There is also a note on "The Universal Famine under Claudius" by Mr. K. S. Gapp.

The Modern Churchman (December-February). Three lively numbers which include Dr. Sykes on Bishop Gore, Prof. Coulton on "The Reformation and British Freedom", Prof. J. M. Creed on Archbishop Davidson, Dr. Archibald Chisholm on "The Dialectical Materialism of Karl Marx", Prof. Foakes-Jackson on "Academic Theology and the Demand for Change", Mr. J. W. Poynter on "The Papal Social Teaching", and the Editor on "The Sacredness of Life as a Modernist sees it".

The Christian Quarterly (January). Mr. T. J. Webley's subject is "Religion and Conduct in Modern Literature". Mr. T. H. Scambler asks "Is Evolution Compatible with the Christian Faith?"; Mr. W. Brookman discusses "The Problem of Interpretation", and the Editor "The New Science".

The Yale Review (Winter). Several articles deal with the political and economic situation in the United States. They are contributed by Prof. S. F. Bemis, Prof. C. A. Beard, and Mr. S. H. Slichter. Dr. W. L. Phelps writes on "Mark Twain", and there are four characteristic poems by Mr. Robert Frost. Contributions from Ireland and England are by Mr. Seán O'Faoláin and Mr. J. T. Adams. Not as much to the point as usual.

The Colgate-Rochester Divinity School Bulletin (November). A varied number, which begins with a useful summary of the Zionist movement, followed by Dr. E. W. Parsons's "Recent Advances in the study of the Gospels". A timely article is Mr. C. H. Moehlman's "The Coverdale Bible". Mr. T. E. Busfield writes on "The Great Awakening".

Anglican Theological Review (January). This issue is mainly devoted to reviews, and contains only two articles, Mr. John Crocker's "The Apostolic Succession in the Light of the History of the Primitive Church" and Miss E. B. Normelli's "Technique in Conducting Services". The review section is well done.

CORRESPONDENCE.

THE LAITY IN OUR CHURCHES.

DEAR SIR,—Is it not time we re-considered the place of the laity in our churches? The kindest friends of the Church are those who face up to facts, not those who live in a rose garden. Here are some figures from the *Congregational Yearbook*. In 1928 there were in England 290,934 church members; in 1935 280,442. In 1928 there were 404,753 Sunday

School scholars; in 1935 345,461 scholars. In the London area in 1928 there were 51,725 church members and 70,798 scholars; in 1935 there are 48,295 and 57,945 respectively. Seeing that in the London area the population has enormously increased in seven years, the set-back is greater than the figures indicate. In the country there are some 540 churches with a membership of twenty-five or less, and out of these 180 have a membership of ten or less. Some of these small churches have the exclusive services of a minister; some are grouped with other churches, and the minister has the charge of two or more.

The most optimistic must think these figures disquieting. We are not advancing with the increasing population, but are losing ground. Every keen Congregationalist will want to get a move on, not only to arrest the set-back, but to go forward to greater achievement. There cannot be any advance until we bring into our co-operative work vision and enterprise. The quarrel some of us have with the Carter Commission Report is that in it there is little or no vision, and little or no enterprise. It is an attempt, in some directions excellent, to lubricate the machinery, but, its best friends can hardly say it contains any elements to attract outsiders to our Church. In its conception Congregationalism has so much to win the support of men and women. It is a society of Jesus. He is our Head. We have no restrictions for membership. At last, with many churches, the obligation to attend the Lord's Supper is gone. It ought to be entirely swept away, for attendance at the Communion is a matter between every individual and God. To compel a man to attend such a service if he desires church membership, is almost an insult to Him Who said, "He who is not against us is on our part". This matter need not be pursued further. Let it be known that we stand for belief in the Cross and loyalty to Christ, and that no one is asked to part with his own thought of God arrived at in prayerful devotion. Then men and women will bring to us their dedicated minds and receive from their fellows stimulation and spiritual comradeship.

It was said at Brighton that we are all in the ministry, and one speaker regretted that the word "minister" had been given a limited interpretation. He was of course right. There is no distinction of persons with God: "The Lord looketh on the heart", and all these ecclesiastical names mean nothing to Him. We are all in the ministry. That surely is one of the cardinal facts of our faith, and I plead that more emphasis be given to it. It is so necessary, because if it is not, either we have to sacrifice one of our vital principles, or else many Congregationalists must come into line with it. There is more priestliness among some Congregationalists than among some Anglicans. In the Church of England lay readers are entrusted with the conduct of Sunday services, and even preach in the pulpits: in a church near where I live a layman occasionally preaches on Sundays to large congregations. This scarcely ever happens in Congregational Churches, unless the layman happens to be a man of distinction. Some are out for an exclusive ministry composed of men entirely dedicated to the task, after an intensive training; others would proclaim that all are in the ministry, and would let loose on the church a whole army of men, eager to make known their views, sometimes with too much haste and too little modesty. Can we not discover a *via media*?

It should be clearly stated that preaching is not a profession, it is a vocation. A young man may never become a preacher even after some years of college training; another may have it in him to preach with no college training. This does not rule out the training; certainly not. But that in itself is not enough. Many years ago Dr. Horton told a lay

preachers' class that once, when on holiday in Cornwall, he heard a fisherman conduct a service. The sermon was an uplift, and Dr. Horton was greatly moved by the absolute sincerity of the preacher and his wonderful knowledge of the Bible. John Wesley hastened home from Bristol to London to protest against a layman essaying to preach. His saintly mother told him that she shared his prejudices, but she said, "Go and hear him, my son, he is as much called of God to preach as you are". John Wesley went, with the result that all his prejudice was overcome, and he said, "It is the Lord's doing. Let Him do what seemeth to Him good".

This prejudice lives on in the twentieth century. It is a tremendous handicap to a layman when called on to conduct a service. I have conducted many services, and I know in some cases I am judged before a single word is spoken. If a minister had the courage to preach a carefully prepared sermon by a gifted member of his flock, it is more than likely that the people would go home and say, "The parson was great this morning". And if a layman were to preach a sermon written by a minister, however excellent the sermon might be, it would be received with coldness by some people. Let me hasten to say, not with all, by a long way. But there is this prejudice, this priestliness; and whatever else it is, it is not truly Congregational.

It has to be remembered that our Lord was a carpenter. The authorities never sanction His right to preach, but God did. All they could say was, "Is not this the carpenter?" and "Whence hath this man this wisdom, having never learned?" They are saying the same thing to-day about men who, if they could be judged fairly, have a helpful word to give to their fellows. I plead for a larger share by laymen in the preaching of the Word. The word "layman" is most unfortunate, for there is really no such thing as a "layman"—we are all ministers, some of course far more qualified than others. It is perfectly certain that some ministers are *too qualified* for some churches! Laymen so-called, who have drawn from life's experience in struggle, adversity, and sorrow, would have a much better chance of reaching the hearts of the people. We have to differentiate: there are churches and churches. In a large town the minister has to take his stand with his fellow townsmen and to bring all the lustre he can to the church. In a village church with earnest simple-minded people a college don might not be at home, nor yet a young man from college eager to air his knowledge to his flock. If the right layman could be found, one who really cared for his Lord, and who had met some of the rough and tumble of the world, and who had received some training, he would be a better help to such a congregation. In another type of church, attended by educated people, the preacher has to be better informed than his hearers to enable him to meet some of the problems which trouble them. There is no intention to disparage an educated ministry; but education is not the only need. A consecrated life, a spirit of enthusiasm, and some gifts in speaking are some of heaven's gifts which help a man to urge the claims of Jesus on his fellows. We have an analogous case in the Apostle Paul, a Pharisee, a Rabbi, a man greatly in advance of the other Apostles in learning. But the other apostles by their devotion contributed their part to the winning of the world.

Our larger churches might have their Orders—what might be known as Brothers Minor, failing some better name. Whether women should be included would be for each church to determine. It is worth noting that while most churches have their special sections for women—a Women's League, or a Women's Guild—there is no section for men only. It is so necessary that the minister should on occasion have the men to himself

for the purpose of heart-to-heart talks. He might conduct a study class for men of all ages. It is quite a mistake to want to put on the shelf the older men. The fusion of old with young is needed when it becomes a question of speaking for the Master. Old men bring their visions after lives lived with or without God. Young men bring their dreams and their ideas, some perhaps impracticable, but it is a great thing for a young man to have his ardent desires for the Kingdom. The two must go together, the ripe mellowed judgment and the young life eager to push on. These men would first of all receive some training, and this could be put at the service of the church. When the minister was away on holiday there would be men to hand to conduct the services. We have a long way to go before we reach this goal, but if we have a real spiritual fellowship in the church, laymen are going to be heard sympathetically, with the right given to them to preach. There would be no hostile criticism, because we should be brothers, one in Christ Jesus. A young man or an old man would be among his friends and not among a lot of critics. There is no reason why occasionally a layman should not preside at the communion. It was truly said at Brighton that the entire emphasis is put on the sermon, and wrongly. We do not go to church to listen to a sermon; we go to worship God. There is an immense amount of earnest thought which is lost because no opportunity is afforded for its expression. The pulpit is almost the exclusive property of the minister. There is no reason why so little chance is given to the laymen to address his fellow-members. Indeed there is every reason why it should be given, for it would enormously strengthen the minister's work if he knew more about the thought of his people. Ministers often say they wished they knew what their people were thinking regarding eternal verities because they would be better able to serve them. Only too often they go home from the services with no idea whether their message has gone home or not. If they knew more of the minds of their people, their sermons would have more telling effect.

So far I have been concerned only with the Church. What of the world outside? If the ministers must have the pulpits, well, they must. We laymen can turn our energies to those outside the church. Our Lord's command was "Go into all the world and preach the gospel". Here in our own land the vast majority of our countrymen have no real knowledge of God, and the Bible is a closed book to them. It has been suggested that this summer we should embark on a great campaign to reach the people. A great idea. But if the proclamation of the Good News is to be left entirely to the parsons it may well fail. Their help will be needed, of course, but so will that of the laymen. The soldier, the butcher, the stockbroker who gives his testimony and tells what Christ means to him is going to be as effective as the word of the minister. Here, then, is the chance for the laymen. Let us get together, formulate our plans, and prepare ourselves for this great task. It is surely a much more glorious thing to speak for Christ to a mixed crowd than to a congregation composed of people supposed to have "found the Lord". Such a movement needs re-consecration. Without this scarcely anyone has the right to act as advocate for Him.

There is, then, plenty of work for the laymen. Let us get on with it. "The field is the world", and it may be our privilege to sow the seed and garner in the grain.

Yours faithfully,

T. Martin Brindley.